A Memorandum Book (apparently)

of

Thomas Scattergood (1748-1814)

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THOMAS SCATTERGOOD,
Born, Burlington, N.J. 1748.
Died, Philadelphia, 1814.

Friends Quarterly Meetings are kept — The first first Day in 2 Month — 1st Do — in 5th — 1st Do — in 8th 1st Do — in 11th &c

O That mine Eye might closed be
To what becomes me not to see!
That Deafness might possess mine Ear,
To what concerns me not to hear!
That Truth my Tongue might always by,
From ever speaking Foolishly!
That no vain Thought might ever rest,
Or be conceived in my Breast!
That, by each Word, each Deed, each Thought,
But what are Wishes! Lord mine Eye
On thee is fixt; to thee I cry:
O purge out all my Dross, my Sin:
Make me more white than Snow, within!
Wash Lord, and purifie my Heart
And make it clean in every part:
And when 'tis clean, Lord keep it so:
For that is more than I can do.

Elwood

1st

A Sermon Preached at the Conclusion of the Yearly Meeting of the People called Quakers Held at Bristol in Old England on ye 5th of ye 5 Month 1745

by Jonah Thompson

While I sat Silent in this Assembly, the Resolution of a certain good Man, which is left upon Record, appearing in my View, As I a little considered it, it seemed to be my Business to revive in your Remembrance, and leave it to your consideration's with some Remarks thereon.

The Resolution was that of Joshua, When the People of Israel, over whom he then Resided by Divine appointment, where Assembled together, he took that Opportunity to recount to them (tho somewhat Briefly) the many Blessings & Favours that the Author of their Being had in a Sort of a Particular Manner, conferred on them, endeavouring to set before them the ~~many~~ Obligations they where thereby laid under, to the Author of those Favours and Blessings they had Received

He proceedes with Expressions to this Purpose, Chuse you this day whom you will serve, whether the Gods which your Fathers did serve that where on the other side the Flood, or the Gods of the Amorites in whose land you dwell; But as for me and my House we will serve the Lord.

You will allow my Brethren I am persuaided, if you Consider this matter Seriously, that this was a Noble Resolution, a Resolution well becoming so great and good a Man, therefore certainly worthy of our Imitation (I say certainly worthy our Imitation) If we review the Dealings of god with us (some of us from our Youth to an advantage) on such a Review, we cannot but find sufficient cause to admit that we are laid under the greatest Obligations not only to the Making such a Resolution, but likewise to the keeping of it.

Allow me to say that hasty Resolutions, Imprudently and Inconsiderately made, are somewhat of the Nature of vows, which ought in prudence to be avoided. But as for Josua's Resolutions (before mentioned) there is certainly nothing that is more becoming rational Creatures

That Divine being that made us, hath placed us here in this lower World, in a state of Propation, & hath heaped up a Variety of Favours & Blessings upon us, far beyond our Merit, we must neads allow this if we consider the matter rightly. It becomes then needfull for us to Reflect what use is made of those Blessings, and favours, that in such a pleantifull manner, have been heaped upon us from time to time are we dedicating them to the use and service of God; have we taken up that resolution, and Resolved to keep it too; that according to the Ability he is pleas'd to favour us with, (whatsoe'e course the Rest of Mankind steer, or whatever Measure they take) It shall be our principal care, and the chief Concern of our Minds, to dedicate ourselves, and those Blessings likewise that Providence has been pleas'd to confer upon us, to his faithfull service, but you will allow me to say my Brethren, that such of us as on the Contrary, have Instead of considering seriously, and frequently the Obligaitions we lay under to God, for his manifold favours & have rarely look'd to the hand of the Divine disposer as concern'd in the Acquisition of them, but only Consider them as the purchace of our Industry, or as the fruit of our prudent Skill or good Mangement:

Such Persons I say, put a Manifest slight on the dispenser of all things, but suppose it to be the case that those acquirements where the meer Effects of Human Prudence, yet let me ask you, whence proceedes this Skill, Industry or good management, but from the Author of our Beings, so that after all it must at the last Iffue, and Terminate here, we are Indebted to God, for whatever we possess, that conduceth to our Wellfare, and puts us in a Capacity of being Serviceable to others in our several Stations.

It is therefore a matter of both Prudence & piety, for us all to take care that we look through all Gods Gifts to the Giver & never suffer any of them whatever they are, to possess our minds too much, or Ingrose our affections so as to captivate and Render us Incapable of keeping such a Good Resolution (if we have been brought to it) as that of Josua's, before mentioned, but if we have at certain times, in our Serious moments been prevaild with to form such a Resolution, from a View of its not only being our Duty, but our real Interest; and yet after all have suffered those gifts to Ingross that room in our Hearts that belongs only to the Giber, then they become us Idols to us & we under that Circumstance are-

Properly Denominated Idolaters, and are uncapable of keeping such a Resolution, till we are disentangled from the yoke of Bondage, may I therefore with earnestness urge (in this our Concluding Meeting) the Advice which the Appostle formerly recommended, tho only to a Particular sort of Mankind: Charge them that are rich in this World that to do: that they be not high minded.

One would think, the nature of things considered there should scarce be any necessity for such a Charge of Mankind where but making a prudent use of their Facilities that God is favouring them with, Especially to those that the Appostle stileth rich in this World, and charges his Son to charge them not to be high minded, their is none but to whom this Expression is applicable, & do consider from whence the favours do proceed, by which they are set above the common level of mankind, none such, but if they seriously consider, thy must allow that the more is bestowed uppon them, the greater are their Obligations to the giver, and consequently the more thankfull ought to be. And it where well if our humility Increased in proportion to the Increace of the Favours of God bestowed upon us. If this was the case then none of those Blessings & Favours the Divine Being confers on us would be abused: (by the abuse there of) Instead of becomeing Blessings they become curses to Mankind -

And so consequently instead of being to their Advantage, frequently proves the reverse / But all things work together for Good to them that love God, to such who have only made such a Resolution as Josua, but are determined to keep it.

And on the other hand by the rule of Contrary, it is reasonable to conclude, that all things will work together for Evil to them that are in the oposite Condition, from whence it is reasonable to infer, their is a great Probability that those favours, which we share in, will prove to our Great Disadvantage, if your minds are not under a proper inferiorance — Admitting this my Brethren let us consider a little, & make application of the matter to our selves, proposing to our own Hearts after separated one from another, these or the like Queries. What sep^s am I taking, what course am I steering, am I resolved like Josua to serve the Lord, to make his Law the measure of my Conduct, and to steer according to the Knowledge he gives me, I say let such Queries take place in your minds, and let us allow ourselves time to consider the matter rightly, But there is a Great danger of Being partial to ourselves when we bring ourselves to our own Tribunal, I say it is Dangerous, least we conclude the case is better than it really is: Wherefore to prevent this, let us pay a due regard to that principal we have long professed & have had frequent recommendations to, as that must render us capable of Judging in in a matter of such importance, (even that divine light by which mankind are enlightened)

That witness for God placed in the bosoms of all men, I say let us pay a due regard thereto, when we come to this Examination and all at the same time, let us put up our requests to the Divine being, unto whom we are acountable, that he will not suffer us to be deceiv'd in a matter of such moment, but open our minds by his inshining Light, that we may have a right view of our Condition, and accordingly let us judg what Course we are steering, whether we are conformable to the will of God, & answering the end of our being or not. You will allow my Friends that this is a prudent course to take, and I earnestly desire that all such among us, as believe we are favoured by the Author of our Being, may pay a due regard to the measure of Divine light, the Gift of the Holy Spirit, or of the Grace we have receiv'd that we may reap the benefit thereby intended (to poor Creatures, by the Giver) but there is one great unhappiness I fear attends two many of the Children of men who profess a belief in such a Principal, according to the account there of in the new Testament, and what is that, (they dont act as tho they Believe what they Profess to believe) and why is it so, they are seldom at home, but frequently abroad, some my Queary what I mean by this, I mean they selom inspect their own minds, but are Gadding out after the pleasures, Vanities, Profits of the World, these too much Ingross their Thoughts, so that they are seldom at home, seldom at leasure to inspect their own Breasts, and consider the Privalages which by divine Providence they are favoured with

Would but Mankind would avoid such Extreams & be so wise as frequently to Inspect their own Minds, and by suking an Acquaintance with God, by his own discoveries & the Revelation of his own Spirit Within them, there might be some hopes that Religion would more Universally Prosper, being fixed on its own Basis for allow me to say this is the right Basis of true Religion, and that there is no other way to arive at the saving Knowlege of God, than by the discoveries he makes of himself in the minds of mankind; I allow we my by the exercise of rational faculties in a Consideration of the Objects of Sense, be brought to a divine Acknowledgment that there must be a divine cause an Omnipotant Being, that gave being to such a variety of creatures, as subsists in the Universe, and by whose over ruling Providence that harmony and order is preserv'd, which appears therein; Yet notwithstanding this, there may be some who, are of the number of those (who from a desire of its being so) have as David long since observed, said in their own Hearts their is no God, but certainly none but fools can say so, as I have already remarkt, if a prudent use be made of their rational Faculties we are favoured with, in considering the works of Creation alone, even from thence we are easily brought to an Acknowledgment that there must be a divine and Omnipotant Being.

But what Advantage reap we by such an Acknowledgment if we do not savingly know him? Wherefore let us consider the Advise of a good Man, which is recorded to have been given by him to his Son, when pretty near the close of his life.

And thou Solomon my Son, know thou the God of thy Father and serve him with a perfect Heart & a willing mind, for the Lord searcheth all Hearts, and Understandeth all the Imaginations of the thoughts, if thou seek him he will be found by thee, but if thou forsake him he will cast thee off forever. I say let us seriously weigh & consider, this pious Council of a good Father, to his Son, and make some application of it to ourselves, (know thou the God of thy Father) you will allow my Friends, that no other kind of knowledge, is more desireable, this alone is the Foundation of Happiness to mankind, and on which all other advancement is to be made (know thou the God of thy Father) are we desirous of such a knowledge, I have already hinted that there is no other way to come to the saving knowledge of God, than by his own discovery of himself in the hearts of Mankind, and in order to our obtaining this I earnestly Desire we may be carefull to guard against suffering our minds to be engrossed here below, so as to prevent us from prosecuting this Knowledge in the way whereby it is to be attained.

Let us be frequent in inspecting our own minds, and aplying to God with the utmost sincerity, that he will enlighten them & give the discovery of himself by his Divine light, that he will open to our Understandings a clear View, & give us a Distinct knowledge of the Course we are to steer, in order to answer the end of our Being, such an Imployment of mind, I say Such an Imployment of mind It becomes us to be found in towards God; & then he who takes notice of his Workmanship, and whose Love is universally Extended to them, will take notice of us, and Answer our Requests, by favouring us with such discoveries, as he sees to be convenient and needfull. But then my Breathren, allow me in the next place earnestly to exort you, that your Obedience Just keep pace with the discoveries of the will of God made known to you, and that you likewise be seeking after the further Discoveries of his pleasure and Manifestations of his Will, in the Secret of your own minds, for this seems to be the most likely method to me, and and for us all to take, That we may have reasonable Grounds to hope for a Gradual advancement in the Knowledge & Favour of our Divine Maker, (who is frequently visiting us by his Divine love, & in order to establish us, on the right Foundation, but if on the Contrary, when we know God (as some did formerly) we dont Glorify him as such, what then, then it seems reasonable to expect, we shall loose the Benefits of those discoveries —

and that our Foolish hearts will again be darkened, that the Candle which the Lord was pleas'd to light in our minds, will again by our Folly & Imprudence be extinguished; and if this be the case, then we really put a Barrin in our own way, which prevents our procedure in this Divine Knowledge & Experiance Let us therefore my Friends whatever Difficulties we meet with, take care that our obediance keep pace with the Discoveries of the will of God, even tho he may require to part with something that seems so Intervoven with our Constitutions, that It appears to be a second Nature to us, and it is the cutting of a right hand, or plucking out a right Eye, to be divested of it, though this should really be the case (which I believe several of you who are now in my Audiance have known to be yours in the Course of your experiance) yet let us not be Startled at it for it is better for us to enter into Life without that hand or that Eye, than by keeping of them to exclude ourselves from the divine Favour & you will allow me to say, that a Satisfactory Evidence of that Favour in our Bosoms, is infinately more valuable than all the Treasures of the Indies, or any other of those enjoyments that mankind are so foolishly doating upon. An Evidance of the divine Favour and peace in our Bosoms (which is the sure Consequence of having a Conscience void of Offece both towards God and towards Man)

Is certainly of the greatest value and Importance to the human race, rendering them happy here on Earth, and giving them a foretast of a Futuall Felicity; for such as are under a Divine guidiance, and allmighty protection, can want nothing that the Divine Being sees needfull for them, let me therefore again repeat, see that you take care that your Obediance keep pace with the Discoveryes of the Divine will made known to you, Take care that you startle at nothing that God lets you see you ought to part with, but readily comply with his requirings, yea tho some seeming Inconveniance may attend this complyance, when you consult with Flesh & Blood (those evil Counellors) what signifieth all this, the Favours of God makes amends for all your Lasses, and in him you gain much more & what is of infinately greater value to you than all you can part with for his sake, wherefor startle not at those Difficulties, but give up all in a steady Obediance, to the will of God, discovered to us by his divine Light, and let our Obediance keep pace with such discoveries from day to day, that we may have reasonable grounds to expect farther manifestations of the Divine Pleasure, and that we shall advance in strength & stature in a religious Capacity, this we have reason to expect form from several Passages in sacred writ, unto every one that hath shall be given & he shall have ~~in~~ abundance, what meaning put me uppon this expression; the meaning appears to me to be thus.

To him that hath made a proper Use of the Favours he hath allready received, more shall be added, & he shall in Gods due time have abundance, or so much as the Author of his being sees needfull, in order to Answer the end ~~for~~ which he hath raised him up — Wherefore my Friends, if we will advance in the Road to happiness, pray let this be our Daily Concern, even to seek acquaintance with, or the Knowledge of the will of God in the secret of our Minds, and to take care that we are conformable to those discoveries he makes to us, that our Obediance may readily keep pace with our knowledge of his Will from one time to another; that so God may continue his Blessings to us, and if this be the case that we thus demean ourselves, we may then rejoice in Humble Hopes, that we shall thrive on the vicissitude of true Religion and in Proportion to our increce in Divine Knowledge, & growth in Spiritual Understanding, we shall more and more see the vanity, folly & emptiness of those measures that mankind are too generally taking, (what measures are these) they are doating uppon the World, the Vanities, toys triffles, & fopperies of it, And that in a manner very inconsistant with rational Being, so that from the Observations of their Conductive may safely conclude, that they act very inconsistant with reason itself, for what Folly is it for Mankind to suffer their Hearts to be ingrossed, by what is not their own, what is only lent them

And of which at best they are but Shoards What Folly I say it is for any of them to doat thereon contrary to the apostles advice Charge them that are rich in this World that they be not high minded, nor trust in uncertain Riches, but in the living God &c. None but a fool could put his trust in them; Whosoever had more their Education in Christs School see their Vanity in placing their Confidence in that which is so uncertain, as to its continu-ance with, or service to them, for God can remove either them from us or us from them when he pleaseth, Wherefore it ap-pears to me, wherefore it appears to me very great folly for any to fix their affections so immoderately, or doat so fondly on that which is really so uncertain, as to either its use or duration let us consider our selves as Pilgrims and Strangers in the Earth we have no Assurance of Tommorrow; but are hastening through time to Eternity, and a little Provision Sufficeth for our Journey, we ought therefore to have a reasonable and Christian Indifferency to the rest, and not suffer our minds to be too much employ'd in a persuit of such trans-itory enjoyments as those here below. they that will be rich said one, what doth he mean by it they that are resolv'd to have wealth on any terms, wether by measures consistant or Inconsistant with the Pleasure of God —

They fall into a Temptation & a Snare, & into many foolish things & hurtfull lusts which drownd Men in Perdition. They run di-rectly counter to the will of God, and pierce themselves through with many Sorrows. Let us therefore my Friends have a Christian Indifferency to whatever is more than Sufficient for our Accommodations in our way through time to Eternity, though we may be now in health and Strength of Body; yet we know not but we may Increase the number of the Dead Tomorrow. and we have cause to expect to be arraigned before the Tribunal of Divine Justice, to receive a reward according to the Deeds done in these mortal Bodies, Wherefore what manner of Persons ought we to be, and what Influance should our Christian Principles have upon our minds: Are we all Accountable to God for the Deeds done in the Body, let us then be so wise & prudent in an affair of so great Importance, as to inspect our Spiritual Concerns — Men of Wisdom & Probity, are wont at proper times, to examine into the state of their Tempo-ral affairs, & therein they do well, Surely it is absolutely Ne-cessary, and consistant with Wisdom in a Matter of infina-tely greater moment & importance to take the same mea-sures to state the Acco. between God and ourselves, and that daily too; Because we know not but every day may be our last, and that we may have no more opportunities for it

Let us with the utmost Seriousness & Impartiality, consider how the case stands between God & ourselves, & try whether we are acting according to the Divine Pleasure (whether we are as I have already Advised) frequent in seeking after farther manifestations of his will, and wether we are putting our selves in the right road to receive them, by frequently waiting upon God and applying to him for such discoveries from time to time. If we are thus imployed, we may then hope that our Religion will be laid on its right Basis, we shall begin at the right end of our work, shall enter in at the right door, now if this be our case, and we follow on to know the Lord by applying to him for farther Discoveries of himself, we may hope that in process of Time, We shall experiance what follows, that is we shall know his goings forth to be as the morning, if the day Star is already risen in our minds, and we have some glimmings of divine Light and keep in the right Road, for further manifestations, then God will in his own Time favour us with more; and furnish us with all that Knowledge which is needful for us: But all along my Breathren to let your Obediance keep pace with your knowledge, least your Candle be extinguised for we Read how oft is the Candle of the Wicked put out; if it is often put out This implys it must be often Lighted; Then this is an evidance of the long suffering of God towards Mankind; and that he is unwilling his Workmanship should perish;

And I hope that the experiance of many within hearing bears them Record that they have had the long sufferings of God, so far evidenced to them, that it hath led them at last to repentance, even that repentace that hath Issued in an Amendment of Life, and there is no other Repentance that is Valid. (can such a short Lived Repentance if it deserves that Title) as a bare crying out Lord forgive me, after a Person has acted inconsistant with his Duty, be of any Advantage, when upon the very first ensuing Temptation, he is again repeating his Crime, and thus continuls Repenting & transgresing & Transgresing & Repenting. Judge ye wether Repentance deserves the title, Wherefore allow me to say again, that no repentance is Valid but what Issue in Amendment of Life; for I will assert, that such is the kindness of God to his Workmanship, that whatever he discovers to be his Will & Pleasure, he puts within their Power to reduce to Practice, & It is their own fault if they fail in yielding obediance conformable to his Will, for the same Power that makes known his Will is able to put it in Practice. Thou art therefore inexcusable O man; and a Plea of insufficiancy or Inability will not be of any Moment to thee, or in the least alone for thyne neglect when arreign'd before the divine Tribunal. Let thy Obediance I say keep pace with thy knowledge of the will of God. Oh that I could prevale with my Young Friends to take those steps & seek Acquaintance with God, in their Youth.

According to Davids Advice to his Son, that they may know the God of their Fathers, Dedicating the Flower of their Youth to his Service; & then he would shower down the best of his Blessings upon them, even Spiritual Benefits. Neither would they want such temporal Blessings as God sees best & most needful for them, for the Eyes of the Lord is over the righteous and his Ear is open to their Prayers, which ascend to him as a sweet smelling Odor. But who are the righteous? they must be such as are Conformable to the will of God, and whose Obediance keeps pace with the knowledge he communicates to them, Excuse my Friends my going out into a greater length then I expected when I stood up; I say this is the Definition of a Righteous Man, he that doth Righteousness is Righteous even as he therefore God is Righteous, he that committeth Sin is of the Devil; how plain the Apostle writes how Intelligent is expressions are: he that doth Righteousness (ie) he that doth what is right in Gods sight, or obeys his requirings is, in the Apostles sence a Religeous Man, but he that committeth Sin is doing of the Devils Business Engaged in his Work, & consequently is one of his disciples & Servants, as Servant of his in Oposition to the will of God, but may be asked what is Sin, I answer in the Apostles Words, that it is a Transgression of the Law of God

Either in the omission of Duty, or in the commisson of Facts that are evil: Where there is no law, Sin is not Imputed, But we are put into a Capacity of knowing the will of God; by Vertue of that Revelation which he hath been pleasd to make of the same, we be come greatly culpable, if we neglect the means of attaining this Knowledge, & continue I may say in a State of Childhood & Infancy, when we might have Advanced to Manhood; by a due Improvement of the Talants we have been favoured with: & consequently this Omission is Justly Imputed to us as a fault; Be ye not Children in Understanding saith the Apostle (and is not the Caution as needful now as in the Apostles Time) howbeit in Malice be ye Children, which Imports as much as if he had said let no such Thing posess your Breasts: Envy and Malice are evil Fruits of a Pernicious Tendancy & concequence in as much as they distroy the peace of that House wherein they are entertaind for where Envy & strife is: there is confusion & every evil work, the mind that entertains such Principals as these are there by laid open to the greatest mischief. Wherefore permit me my Friends to beseach you to close with the foe Mentioned Advice ——— Howbeit in Malice be ye Children but in Understanding be ye Men, take proper Methods for Advancing in Divine Wisdom, that you may Grow in Grace in saving knowledge & in Christian Experiance, from one degree thereof to another

And now my Friends, that Precepte which has frequently recommended to us, I would Particularly leave with you heartily Desiring that we all may be so wise, as to be diligent by improving our minds the right way, that so we may arive at a true Understanding of our Duty, & may grow in Grace & saving knowledge, proceedeing from one Degree of Christian Experiance to another. And now I conclude with hearty Desires that Grace Mercy & Peace from God the Father, thro, Jesus Christ our Lord may be multiply'd among you. Finis

Taken down in short hand by
Bartholomew Edge

Thomas Say's Trance

Philad.a 13th day of the 11th Month 1748

The Lord Visited me with a fit of Sickness when I was between Sixteen & Seventeen Years of Age, being the Pluracy in which I continued some time in great pain and misery, both in Body and Mind, sometimes I had but small hope of mercy and sometimes allmost in Despare, and I continued for nine Days, and on the ninth day at night, between eight & nine Clock I fell into a Trance & so Continued till about three or four the next Morning, and when I came into the Body again I cast mine Eyes round my Bed, & saw my Father & Mother, Susannah Robeson, Rebecca Crap, and others who where watching me, to see if they could discern me to Breathe, they shook my Body and felt my Pulse but found none, then they let me alone, according to the Doctors Orders, while I continued warm (this they told me when I came too) and I spake, saying what is the reason so many set up with me to night, I not knowing at that time they thought me dead, They hearing me speak all ran from the Fire, (for it was very Cold weather) My Father & Mother Asked me how I was, I made Answer & said, I thought I had been dead & going to Heaven, and heard like the Voices of Men, Women & Children, Sing songs of praze unto the Lord God, & the Lamb, without any Intermission.

Which ravished my heart in a Glorious manner, and I thought I was all in White, and in my full Shape, and there being on each side beautiful greans, such as in this life never was seen, and as I was going forward towards Heaven, I looked down upon the Earth, which I saw very plain, and I says three Men Dye, that I new one of them was a Negro named Cuffe belonging to the Widow Kenney, & I thought he was coming the way that I was going towards Heaven, I was now exceeding glad, and thought it increasd my Joy, which makes me have a true fence, of that Scripture that says, there is Joy in Heaven over one Sinner that Repenteth, and also that the Lord is no respecter of Persons one of the White Men I see enter into rest, & the other cast off I did then mention their Names, and which entered into Rest.

They that I spake too did not know that these men where Dead & just then the Bell was Ringing for one that was Dead, and they that I spake to sent to see who it was, and they told me it was for the Person I see cast off, when I was about entering into rest my self; however I sept into the Body again before I saw how it went with the negro. (Now, some may be desirous perhaps, to know how they that where Dead, did appear to my View) they appeard to me in a Compleat Body the which Body I take to be the Spiritual Body, for I saw the same Body with which they lived when on Earth.

The which Body I then saw laid out, but I cannot say I saw mine own Earthly Body, and the reason why, I neither saw mine own Body nor mine entering into rest, I take to be because my Soul, was not entirely separated from its Earthly Body, which the others where.

Altho mine was so far Departed from the Body as to see those things (ie) to hear the Songs of Praize as aforesaid.

At another time it run in my ~~Mind~~ for three or four Months that I should be visited by the Lord, with a fit of Sickness near unto death, which caused me for nights & days to Cry unto the Lord, that he might keep and preserve me in the hour of Tryals & Death and a Desire arose in my Mind, that if it was the Lords will & Pleasure, he would Reveal & make known unto me that mistery of Father, Son, & Holy Ghost, these three in one John 5th 7th and soon after this I was Visited with a fit of Sickness of the Yellow Fever, and in this Sickness I was given over by the Doctors and every one that say me, I being two or three days speechless, yet during this time I retaind my full Senses; & in the time of my being speechless — I thought I saw a Square place, the length & Breath thereof equal and I saw a Throne Clear as Christal, and as Bright as the Sun in the midst thereof, and all Round the Throne where Seats one above another, but how many Seats I know not, How but I saw the Heavenly Host set there one above another, and in the midst of the Throne I saw a Body of Light & Glory, & by the Light

Which Proceded from this Body of Light, the Heavens & all was filled with the preasance thereof, by which they where all enabl'd to sing a new Song, not such as we sing, and I thought I heard a Voice say, the Lamb which is in the midst of the Throne feeds them so that they shall hunger no more, neither shall they Thirst no more, and that there is no need of the Sun, neither of the Moon to Shine in it, for the Lamb is the Light thereof, and I thought I saw one stream of Light, Extending into this Body of Light, and cast and threw him into the Hearts of all mankind universally, the which Light seemed to me to be as universal as the Sun at Noon Day, and I thought I heard a voice say behold this light which thou sees, Extending from the Father through me, into the Hearts of all mankind, is that which checks them when they are going to do evil, and if they mind it, and are led & Guided by it, it will lead them unto me, because it came from me, and then they will find Peace with God — for out of me (God) is a Consumeing Fire.

Now here is the Mistery of Father, Son, & holy Spirit, three in one Reveald. And I thought I heard a Voice say, that one stream of light that thou sees, is of the Father, & I am the Son and those Lights which proceedes from the Father through me, into the Hearts of all men, is the Spirit, which is one and the same light, and I could say Lord, I see it

and my Soul leapt for Joy, that the Lord in the riches of his Goodness was pleas'd to reveal to my Soul, the way he hath cast up for the righteous, an Ransomed to walk in.

Now I can say, that the above things I saw; whether in the Body or out of the Body, I cannot tell —

At another time in this Sickness, I thought I was all in white, and was an hungry and thirsty, and I thought that in one moment I was satisfyed, and I thought my Soul cryed out who has satisfyd me so soon, and in such a manner, with such sweet water, for Water I thought I had drank of once before, and I thought I heard a Voice say it is the Shepherd of the Sheep; Behold the Sheep running upon the Green Mountains, which caus'd my Soul to Leap for Joy, & I said I hope I shall be with them by & by, and I thought there was a Basket upon the Floor, with some of what I was satisfyed with; and it was said to me no Dog can eat of it

a Copy

The Vision of Isaac Child, which he saw concerning the land of his Nativity.

And It shall come to pass afterwards, that I will pour out my Spirit upon all flesh, and your Sons, & your Daughters shall Prophesy, your Old Men shall Dream Dreams, ~~your~~ your young Men shall see Visions. Joel. 11 & 28.

In that appearance which is not of Men, nor acountable to Men I looked & beheld a great & high Mountain, and thereon stood Candlesticks, of Gold, of Silver, of Brass, & of Iron, & there where Candles therein; some burning very bright & clear & some appearing dull & almost gone out, & some quite gone out, and others where covered with Vales to defend them from the Storms, for they where all standing open to the firmament, & whilst I look'd the Candlesticks became Men, & they walked up and down in the Mountain, and I looked & beheld the Light of the Son disappeared for a short season, & Clouds of Darkness, and Storms & Tempests beat upon the Mountain, then the Candlesticks, over which the vales was spread where grievously shaken, and their Vales rent, from over them, and the Candlesticks, which where Men, where left in thick Darkness, for their Candles where Beaten out, and some of them where overthrown, & whilst I was looking, the Wall of the Mountain

which was Built of pure Gold, & precous Stones, there appeared a numerous Company from another Country, following of Ignus fatus, and their Leader rode on a Scarlet coulored Beast, & his name was Opiffion & Defence, and when they that sat in Darkness upon the Mountain, saw the Multitude that came forth, they went forth from the Mountain, & brake over the Precious Walls, that was round about, & went to the Leader of the Company, & Honored him with great honour, & some of them joynd them in his jest, and followed Ignus fatus with him, & they Rejoyceing say'd, we will do willingly, for our God is with us, & we will tread down our Enemies, Every one that riseth up to appease us, and others gave him much Money, & many Great Gifts, saying go down with thine Armies & beat down the Storms & the Tempests, whereby we are so tormented, so he went with his Army & beat against them, & they which remain in Darkness upon the Mountain, made War with the Golden Candlesticks, whose lights Appeared Bright & ceased not from Shining, but they where not able so much as to dim the lights thereof, neither they nor the Tempest that beat against them, for they fled to a great Town, which was in the midst of the Mountain, there they which were in Darkness where grievously perplexed, & pricked in their

Sors thereof

And they gathered themselves together, and conspired one with another, saying, let us Build ourselves places of refuge, whereunto we may flee in time of Trouble, & they broke the Holy name of the great God of Heaven in Vain, saying, he will be with us & will go along with our Armies: And they made themselves preparations for War, (and as I looked) one came forth in his Glorious appearance, and cryed, saying, cease ye to make unto your selves mortal Preparations & Instruments of War, & defence, for behold, there is in this Mountain a safe hiding place the walls, they are surer, but many believed not for they where in Darkness, & hardness of heart, so that they gave no head to him nor his Messengers, which he sent unto many that remains Exercieseing themselves in a mortal manner, then there came forth a Voice from on high, Saying, unto him that appeard, remove the Golden Walls, & Bullworks, from about this Mountain, for they have exalted themselves in their own Strength, and have forgotten the mighty power, which is a place of refuge in the midst thereof, who built the Walls & set up the Candlesticks, & lighted the Candles that are therein; He said let the Power reman therein, and he that is able to flee unto it

let him flee, and be saved, for I have determined what I will do unto this place, and suddenly the Walls which where of Gold, and of Precious Stones, was taken away, from about the Mountain, & the wild Boar of the Forest entered into the Borders thereof, & Raged in his fury, for his chains where loosed & he was released out of Prison; & he began to remove many Candlesticks; & appeared to Destroy the whole Mountain, & the cry of the Widows & orphans began to be heard in the ~~whole~~ Land, & they where greatly Distressed, & they mourned, & wept for the Candlesticks that where removed out of their Places, & the Gold in Walls that where taken from about them; And there appeared an Angel of the Highest, having in his right hand Golden Snffers, & he passed through the midst of the Mountain, and Snuffed the Candles that where dim, & gave them of the Golden Oyl, running through the Golden pipe, from the two Golden Olives that stand before the Lord on high, & he spake comfortably to them and told them it was because of Cursed Sodom, & great forsaking of their God, that they where thus Judged, but he said unto them, fear ye not, altho the Ancient Walls is removed, from about this place, it is only that Wicked may receive the reward, for their Works, & the Land be cleansed from the polutions thereof

for their is an horrible Rebellion in this land, and turning aside from the way of Righteousness, Provoking the Holy one by Sin & Transgression, & breaking the Holy Covenant of the most high God

Thus saith the Lord, I have turned my hand against this place for evil, & I will give the People over to the Furnis of affliction, & he that cometh forth, shall come forth as pure Gold, tryed in the Fier, more purer than the wedg of opher, & he that cometh forth not, as he that despiseth my Covenant, I will forsake him, & give him over to the Tormentors, & I will remove his Candlestick out of its place, there shall be great weeping & gnashing of Teeth, & there shall be a great over turning in the Land, saith the Lord, for behold I have threatened them with Famine, & to let the Sword in upon them, & have Scourged them in their Borders, for their Wickedness, but they have refused to humble themselves before me, & have lift up their heal against me, & have despised the meek appearance of the Messengers of the Holy Covenant, & they have maid this Wicked World their Idol, they Worship it Day & Night, and when they gather in their most Solemn Assemblies, behold it is in their minds cursing & swearing, Drunkenness, & Whordom, & Theft,

Cambering & wantonness, & all manner of Abomination is in their Borders, & yet saith the Lord, they will afflict themselves with Fasting, & put up their Prayers, Saying, Lord save us, whilst their Hearts thirsteth after the Blood of their Enemies, whom I have suffered to come in upon them. But thus saith the Lord, I will except none of your Prayers, your Fastings, nor afflictions of Body, but I will suffer to come in upon you the Waters of a meighty River, whose floods shall go over the Banks of the Land of Emanuel, the Streams there of shall overspread the whole Land, & there shall be great afflictions, & shall not cease untill Sin & Transgression, be entirely swept away, in this time, many shall strive to flee to the strong Tower, in the midst of the Mountain, But none shall be able, except them whose Candles remain Burning, and whose Lights Shine in their Borders, they shall be able, & shall have the Song of Salvation to Sing, upon the Banks of Deliverance, and they shall say, not by our might, nor by our Power, but by the Spirit of our God, are we saved from our Enemies, whilst they who believed not, have suffered for their Sins.

Then I looked & behold the wild Bore of the Forest, continued making War in the Mountain, & I saw many of his Subbirbs & he took Captive Men & Women & Children; then the Candlestick which where of Silver, of Brass, & of Iron, and many Dark

Candlesticks, rose up to resist him, & they went out against him, and smote him in his hinder Parts, & wounded him a little but could not Prevail against him, Then they cryed aloud against the Golden Candlestick, & said, our Wives & our Children, are taken Captive, & our Men are slain by the edge of the Sword of them which are no People, and you will not arise to our help, & Power was given them to oppress the Golden Candlestick for a time, then the Golden Candlesticks where Silent & greatly Distressed, for a Season, Then they arose, & some of them went forth, & Joyned with the Candlesticks of Silver, of Brass & of Iron, because of the Oppression that was upon them, & they which remaind Assembled themselves together, on the Top of the Mountain and sat Silent for a time, before the great Power, that was in the midst thereof; & many where pained in their very Hearts, & they lift up their Voice to the great Lord of Sabbath; Because of the Destroying & carrying away Captive, that which was in the Land

Nevertheless it pleased the great Lord of Sabbath, to continue his judgments for a Season & times but as they continueing crying & humbling themselves before him, imploring the help of his sacred Magesty, for themselves & for the People, It pleased him in his Infinate Goodness, to Command the Wild Boar of the Forest, to return from their Borders, and Chained him with a strong Chain, & put an hook in his Jaws, & drew him back into the Wildernes. And the Mountain was at rest for a short

Season, but the Walls thereof was not yet rebuilt, neither shall they be for the days of many Generations saith the Lord: And about this time the Candlesticks of Silver, of Brass, & of Iron, exercised athority over the Golden Candlesticks, & would have overthrown them, but they could not, by reason of the strong Tower, that was in the Mountain, whereunto ability was given them to flye. And behold the Wind of heaven, arose, & blew upon the Mountain, & the waters of a great River came forth, & passed over the Mountain. And there was a great Earthquake, & after the Earthquake, there followed a mighty Furnis, whose Burning was as the Burning of Lime, & the Candlesticks which where of Silver, of Brass, & of Iron, where cast into the Furnis, the Fire there of Burned in them, and all they which came forth, out of the Furnis came forth as pure Gold but they which came forth not, where no more, but became as fuel of the Fire, & many Golden Candlesticks where refined therein. — And as I beheld, there appeard Candles in all of them which came out of the Furnice, which where all of Pure Gold set around with Precious Stones. And one of mighty Power rent the Heavens & came down, having in his Right hand a live Coal, which he had taken from off the ~~[illegible]~~ holy Alter, of the most high God, & he touched the Candles therewith, & the Light apeared: And I beheld, & lowe the waters of the great River Aswaiged, & there was a Calm, & the the Golden Candlesticks, which where perfect Men & Women, went up to the top of the Mountain Rejoicing, but the Furnice still

Remaind in the Mountain, that if at any time, any of the Candle sticks, appeared Rusty, they might be refined therein; and he that came forth from above, held the Golden Snuffers in his right Hand that if any of the Candles appeared Dim, he might clip them, that their Light might renew its shining, & he also had power over the two Golden Olives, & their Golden Pipes, & he commanded them that they should pour forth of the Golden Oyl into the Golden Candlesticks. And I also saw the peasable Streem of Shilo, Defending, upon the Mountain, & it was as Pure Gold, clear as Christal, and he that held the Golden Snuffers, whose appearance was like unto the Son of God; and he called unto them that stood upon the Mountain, Saying, come & drink freely, for this is the new Wine of the Kingdom of God, & they came & Drunked thereof, & sang praizes unto him that liveth for ever & ever, & they honoured him & Worshiped him in the Beauty of Holiness, & he that called them made a Covenant with them, that they should be his People, & he would be their God, & he said unto them, there hath been in this Mountain War & Blood Shed, & many of my People have Erred therein, & have strayed from their Good Shepherd, who was meek & lowly in heart, & gave his Life for his Sheep, & when he was Reviled, Reviled not again, but Peacably Suffered all things, that the will of the Father might be done, and so

ought my People to have done, that my Will might be done in them and not to have disturbed the mighty Power of the Hegest, & made Flesh their Arm, and not to have gone forth in the mortal Spirit that is productive of Blood shed & misery; for it is contrary to my will, & the Glorious Dispensation of the Gospel to Mankind, whereby may has shined as lights in the World, which many in this Land have Reviled, and not in this Land only but also upon the face of the whole Earth; But it shall not be so in time to come, saith the Lord, I will Establish Peace upon the whole Earth, & it shall come to pass that he that formeth a Instrument of war, shall be ashamed thereof, & I will judge him in the last day, the roaring of Cannons & Beating of Drums shall not be heard, the Glittering Sword, and all the Instruments of War shall cease, & the Prophesy of mine Anointed, shall come to pass. Nation shall not lift up Sword against Nation, neither shall they learn War any more Isa. II: 4. for the mouth of the Lord hath Spoken it, & it shall surely come to pass. Notwithstanding may Nations & great Kings resist it, and oppose its coming, behold saith the Lord, they are but as Grasshoppers, and fade as the Flower of the Earth, and go to a dark House of Silence & are seen of Men no more.

Therefore give Ear my People, unto my Words, & incline your Hearts to Wisdom, & to learn Understanding that you may know the will of God, & do it, and you shall have peace from your Enemies

Enemies round about, and I will again Build about this place walls, & but works of my Salvation, & ye shall know that the Lord your God hath Visited you for Good, & saved you from your Enemies, & also that you was not able to save yourselves in the time of Trouble. And it shall be so long as ye remain Faithfull, & keep my Commandments, I will keep & preserve you & your generations, & ye shall be as a Mountain that cannot be removed, but if at any time ye or your Sons, or your Daughters Return and Rebel, & I threaten you with my Judgments to humble you. And if you lift up your heal against me & my Rebuke, as your Fathers have done, I will surely cut you off from the Earth, & ye shall have a name among Men no more. & I will break down the walls which I have set up about you: & they shall never be built again from henceforth forever. For behold I brought your Fathers from a ~~strange~~ Land wherein they whre oppressed, & could not serve me freely, & I moved the Heathen back for their sakes, not by the power of the Sword, nor by the Strength of Battle, but I my self Rebuked them that they should not Destroy mine anointed, nor do them any harm & I fed your Fathers in the Wilderness many Days, & gave them Strength to cultivate the Land, & Bless'd their Labour with success, & gave them Corn in Abundance, and many Goodly things. & their Generations whre in Prosperity, & they Rebeled against me, & in time of Correction they hicked & waxed fat, & lightly esteemed the Rock of their Salvation. Nevertheless I did not impute their Sins unto you, neither have I numbered them unto their Children. Neither will I: but every Man shall suffer for his own Sins: And he called unto many & taught them many excellent things & Commanded them to go

forth and Publish this Doctrine unto all People, wheresoever he should come them, even the Gld Tidings of Peace & Salvation, to as many as believ'd on the name of him that sent them, & receiv'd his Law, & obey'd it, Promising to be with them, from henceforth & forever & ever more. And the Lord said unto me, behold I have shewn thee all these things, that thee might make them known unto the People of this Land, for I have determined to do unto this People according to all that thou hast seen. Therefore now write these things in a ~~little~~ Book, and if there are any that will hear they may hear, & understand & repent, & be converted if they are not that I may heal them, & save them from the great hour of Temptations, which cometh upon all Flesh. But I said in mine Heart, O Lord, wherefore should I write these Things in a Book, for is not this the new Covenant Dispensation, and is not the great teacher come, who said he would teach his People himself, that there may be no more occasion, for any Man to teach his Neighbour, or his Brother, the Knowledge of the Lord, for have not all men known thee from the least, to the Greatest; is not the true Light come into the world, & hath it not shined into every Mans Heart, Enlightening every Man that cometh into the World, that through it they might believe, & believing might receave Power to become the Sons of God, and if Men have resested this Teacher, who came down out of Heaven, & his Holy Light in their own Hearts, how then will they hear me, who am but a Youth & a Stripling one of Low Degree. And the Lord said unto me, all these are true & many more also, yet nevertheless, that which I have Commanded to Write that write, for I will be clear of the Blood of all Men

and leave them without excuse, and because People are forsaking their measures of the Grace of God, & departing from the Holy Light of Jesus, in their own Hearts, their still remains a necessity to Prophesy, & to preach the Gospel, & in as much as thou hast seen many Candlesticks, whose Candles are almost gone out Even so also there are many People, who have almost forsaken the Light of their Salvation, & are near to be left in Darkness, & as thou sawest some that where left quite in Darkness, so there are some People who are in a state of Nature, which is a state of Darkness, & altho the true Light hath shined in every one of their Wicked Hearts, & as thou sawest some Golden Candles in them, even so also there are some People, who are in a larger Degree of Perfection & holiness, & as Gold exceedeth Silver, Silver Brass, Brass Iron, so are Some People more Purified than others, & are further Perfected in the work of their own Salvation, & as thou sawest Judgment was to Continue untill none appeared Remainer but of Purest Gold, with Lights Burning in them, Neither shall my Judgments depart from this Land, untill all the Inhabitants learn Righteousness, yet nevertheless, I will call in many unto this People, wether they will hear or forbear, & If any one hear my voice & will open unto me, I will have Mercy on him and his Candlestick shall not be removed in my Anger, for I declare to the World this Day, that I desire not the death of him that Dyeth, nor that a Sinner should Die in his Sins whereby the Kingdom of Satan may be Advanced, I created Man for a purpose of my own Glory

And I visited all men with the Light of the Son of my Bosom, for the Compettion there of, and I have waited long for the Spiritual return of fatal Mankind, & in the Bowells of tender Mercy, have sent forth my Servants & hand maids, whom I have sent to right them, who are gone astray, to return unto me & repent, & flee from the wrath, which Dye in their Sins, for I can have no pleasure in the Destruction of my Creatures which I have made: Neither is Mans Destruction of me, but of himself, and that not through Unbelief or hardness of Heart, for I have been gracious to all People, whereby they might have known me, & been at Peace; And I have handed forth the offers of my Salvation, without Respect of Persons nevertheless If any Man, whom I have called, receive not my offers, and will not turn at my reproof, I will be just in Judgment without respects of Persons. Therefore fear thee not to write these things in a Book & Publish them in thy native Country, and if any one hear thee & return unto me, then thou hast not laboured in Vain, but if no man will hear thee nor that which thou hast written, neither then hast thou laboured in Vain, but hath done the will of him that sent thee, & thou shalt have the reward of Peace, and if thou remain faithfull & hold out to the end, an' faintest not I will remain with thee & rais the up at the last day, after these things I sat Silent before the Lord for a time, but henceforth I durst not Question with him any more, for his words was as fire & as an Hammer in mine Heart, and I was broken before him & humbled with his Goodness, & my heart was opened & my fingers loos'd to Write, to shew forth to the world that which I have seen; in the Light of the Lamb be it known unto all Persons, to whom these few lines may come, that notwithstanding

things of this Nature, at this time, are something Uncommon among Men; yet I dare not distrust the Wisdom of Heaven, nor disobey the command thereof; nor be so much as biased by any thing Carnal, as to hide the Revalation of the Son of God, as I shall answer the same at the peril of my Soul. Written by a Young Man of the Province of Pencilvania in the Year of our Lord One thousand Seven Hundred & fifty Seven 1757. J. C.

Coppyed by J. Scattergood. 1766.

O that my Eys

O that mine Eye might closed be
To what becomes me not to See
That Deafness might possess mine Ear
To what concerns me not to hear
That Truth my Tongue might always ty

The Substance of Sam: Spavolds Prophesy, as near as can be remembered, but there are many words that have slipt Memory, so that it is not so full & lively by far as were Delivered.

People who go to their Worship with streatched out Necks & finely Decked, as if they where going to present themselves before an Earthly Prince; not with Hearts pure & meek, & lowly as they ought to have, when they present themselves before them who is the Dread of Nations. Pride & abominable Wickedness is grown to such a degree in the Land; that God is Angry with the Inhabitants thereof. I say they have Angered God, and he hath sent one Affliction & calamity or warning after another, in order to call them to Repentance, or make them Remember him, the great being of all beings and Creator of all Things, animate, & inanimate, he hath done all that an all Just, all wise, & all Merciffull God can surely do, in order to make the Inhabitants of Poor England, return Repent & live, for the Abominable Wickedness, I say say he hath sent, this Affliction or Distemper among the Horned Cattle; The People Indeavouring to stop it, yet it is impossible, for it is not the Effect of a natural Cause, as many do vainly Imagine No. No. it is the hand of Providence that hath sent it, and is the Effect as I have said before, in order to make his Noble creature Man Repent, for thus he reasons with the Excuseless of his heavy Work

Viz Man, who is the most noble Creature, till took of the riches I have blessed him I will take of that which he chiefly has to boast of, and upon which he chiefly subsisted, upon which the longing of the stomach hath a particular Satisfaction, and by which his Body is very particularly Maintained, I'le see if he will murmer at my doings, I'le see if he will yet Remember the great giver of them, I say he thus reasons with the Inhabitants of this Land, but alass, they are a stiff necked People, like back sliding Israel of old, they will not remember him that hath Manificiently poured down his Blessings. Ah, behold the poor horned Cattle, how they are afflicted with Grief inexpressable for the Sins of the Nation, Lo, how they look upon their Masters, and tears come Trinkling down from their Eyes, as much as to say it is for thy Sins I am thus afflicted. Those poor Creatures are a lively emblem of that which is to come, for as they are now Afflicted. So shall the Inhabitants poor England be afflicted, yea my Friends there is a more terrible Day a coming over England, that any of you have yet seen Alass, those are but the begining of Sorrows O Jerusalem, Jerusalem thou, that killest the Prophets, & stonest them that are sent unto thee, how oft would I have gathered thy Children as an Hen Gatheneth her Chickens under her Wings, but ye would not, behold your Houses are left unto you desolate, for I say unto you, you shall not see me hereafter, till you say blessed is he that cometh in the name of the Lord: And this may be said of England now, Oh Poor England, Poor England, how often have I Lamented thy condition with thousands of Tears, Wo, Wo, Wo, to poor England or the Inhabitants thereof.

For they shall fall like Grass before the Sythe, they shall be as Dung upon the Ground, for their Abominable Wickednes. The most high God supreme Arbitrator of Heaven & Earth, will cut them down, as he hath the poor Cattle, his Fiery Indignation is kindled Against them, he will be revenged for their Wickednes. I cannot speak of these things but my heart within my Body, trembles to see the desolation of poor England. It makes my Soul heavy & full of Anxiety, and methinks I see it as plain as if where before mine Eyes. This great & terrible Day seems just at hand, the Man that is grown up may live to see it, nay I believe I myself must see it, for methinks I hear the sound of it in mine Ears I know the Cloud of Darknes overshadows many of you, so that you cannot believe, you will be made to remember me, for this day will certainly come, take it home with you, together with the day of the Month, & Year, in your Pocket Books, & in a little time you will see it come to pass: O ye that are truly Faithfull, & worship in the inner Temple, hold on your way & be not discouraged when you hear of those things, for you shall be hid in the Hollow of his hand Delivered by him.

Lothersdale, the Seventh Day of the Tenth Month Anno Dom: 1750.

A Coppy of a Dream, or Vision of a Certain Friend at Swansey in New England.

In the night season I was in my Bead, Asleep or a Wake, at at that time I could not tele, but I thought I saw a proper Man Clothed in White, his Garments very plain, & fair in complexion as Allablaster, he had the Moon under his feet, & rapped with the Sun He spake unto me saying, Young man come unto me, & I will show unto thee Wonderful Things, which shall come to pass in thy Time, I drew near unto him accordingly, and he had many things to tell me, and bid me write what he told me Viz: That God had raised many People out of the Sea of Rome, & from the midst of Babilon, many of whom had Sealed their Testamony with their Blood, in the midst of Fiery Flames, being chained afterwards; God visited a People that where their Ofspring, whom he chose to be a Peculiar People, acquainted them with his Royal Law, many of whom had suffered much for their Testimony. But all those works done for the Nation, whom he brought out of Darknes, Those his Peculiar People, had, for many Years, too frequently forgot God, for which, as small number Mourned & was sad, he said the Lord would Visit the Protestant Nations & Churches, both in the Old Countrys & North America

As he hath Shaken the Earth, so will he shake it again, War & Commotions, Shall Cover the Earth, & Men shall be Slain, Then O New England, New England, he will threaten thee with his Rod ah, & will overthrow, but as his Mercies continue towards

you, he will assist you with a little help, when you shall be seen as on every side, then will your Deliverer Deliver you, from the hands of Merciless Men, not by the Arm of Flesh but by the Arm of his Mighty Power, he will turn your Enemies back again, without striking so much as a Blow. then shall the Nations have some Quietness for a Short time. But because of overreligion & the Crying Sins of Pride & Oppression, & many making Slaves of the Souls of Men He will visit again & totally Shake the Earth, and many shall be Buri in the Rubbish of the Earth, Paleness shall be in their Faces; & many shall be surprised in their Beds, then will he bring on Wars & rumors of Wars, & the Sword shall not Prosper in your hands; & you shall begin to fear & Tremble, then he will rais up a Nation against you, you where before your Friends; a despised Nation, even the Heathen in Nort America, who shall slay & carry away your People Young & Old, & the Blood of the Slain shall flow like streams of Water; upon the Earth shall be hafed with the Bodys of Dead Men, in many Places in North America; Then shall thy Mighty Men fall Back; O North America thy Sins are Great & therefore thy Punishement is Great likewise, the Sword shall be sheathed in thy Bowels untill thou repent, Ah. New England thy Distresses shall be very great, thou art full of Oppression & thy Sons shall be Oppressed in vain Battles, thou who thinkest thy self Strong shall be very weak; Ah. North America, thy distresses shall come one upon another, untill a Suffering & a trying time come more & more upon thee.

Your Young Men & Maidens shall be brought low, & bow as at Gods footstool, Fathers & Mothers shall mourn apart. Sons & Daughters shall mourn apart, many shall go into Captivity & suffer much. Many shall desire Death & it shall not be granted to them, Famine shall be in some place, & others Distressed in the Wilderness by Savage People, & many shall be slain in cool Brood, & the Cry of the Poor shall enter the Streets of Towns & Citys, one Continued Trouble shall follow after another, untill the Inhabitants Bow in Reverance & true humility of mind to Christ their Helper. then shall your Young Men be bowed down & seek their God, & Maidens Cry for help; And then shall your Inhabitants rise up that knows not God, with the Old Spirit of Persecution, in which time many shall be gathered into the true Fold of rest, then shall Young Men & young Maidens stand for the honour of God, & his chosen Church, & People shall appear in its primitive Beauty & Purity, & your Young Man & young Maidens shall run to & fro with the Gospel in their Mouths, Preaching in the Dark corners of the Earth, even at the seat of the Whore of Babbalon, then shall many suffer Persecution and the Old Whore shall have one Draught of the Blood of the Saints & that but a Short one, then will the Lord rais up the Powers of the Earth, to help his Children & Church, & Deliver his Servants, then shall the Gospel be Preached more fully than ever it hath been before & the God of mercy will make it Much shine more & more.

And Oppression will cease among his chosen People; So said he took me by the hand & bid me Adieu, & when I awakened I was sitting upon my Bed, & said Lord what have I seen

ye 25th of ye 4 Mo. 1753

A Copy of Mary Pieslay's Letter to Francis Parvin

Philad. 1756.

Respected Friend,

I have Read & Considered thy Letter of the 25th ult., & cannot help thinking, that the temper of Mind thou discovers therein, deserves some Encouragements, which I am willing to give as far as it lays in my Power, & in the first place would remark to thee without the least design to lessen Paternal Authority, or filial Obedience, the Remark is this, That divers of the Parents of this Age have bent their thoughts & desires too much after the Earth, to have a clear distinct Discovery of the times & seasons, in a Spiritual Sence & the purposes of him whose Wisdom is Unsearchable, & ways past finding out, by all the penetration of Finite Understanding unenfluenced by his own Eternal Light, & even then we see & know but in part wilst here, but some of us have believ'd & seen in the Vision of Light, that the Gospel Light which hath dawned, will rise higher & higher, untill the Thousand Years in which Christ is to reign on Earth, and the same Clouds may intercept it Beauty, & brightness, as hath sorrowfully been the Case amongst us as a People, who have been highly favoured

be rather the Sun that got between Many, & the Sun hath brought a Eclipse which hath been almost total over their Understanding, who otherwise might have shone, as in a Borrowed Light, which all so who are Stars in the Firmament of Gods Power, designed of him to give Light to the Dark World And though I have not the least Intention to derogate from the real worth of those Honourable Sons of the Morning, who where made Instrumental in a great degree, to break down that partition Wall, or diabolical Structure, which selfish Carnal Man has Erected, & set up as between the People & the Son of Righteousness, & I am not afraid to say & give it from under my hand, that it was & is the design of God, that his People in future Ages Shall make an Improvement, on their Labour, & carry on the reformation evin further than they did, & notwithstanding a Night of Apostacy, has come over us as a People, as Day & Night naturally succeed one another, in their season, God keeps his Covenant with them both; I am of the Judgment that, that day has began to dawn, in which the Son of Righteousness will rise higher & shine with greater luster than heretofore, & If these who are sons of God be the Sons of this Morning, look back to the Night, and to them that have slept & been Drunken in the Night, by siping in the Golden Cup of Abomination,

and even to the latter day, they frustrate the design of Providence concerning themselves, Altho not respecting his own Work, for it is his Determination, to be Glorious in Heaven & Glorify on Earth, altho these that would be called his Israel be not gathered; And I am of the Faith that when the Gospel has first been Preached to them as it is meet it should, Such as neglect to Imbrace it, thereby rendering themselves unworthy of so great a Salvation, will be left & the feet of the Messengers will be turned another way, even to the high ways & hedges; with the Power of current love, which will prevail on the Halt, the maimed & the Blind, to come to the Marriage of the Kings Son, and by coming they shall be made strong, Beautiful & lovely, as a Bride Adorned for her Husband, who shall not look back to those Things that are behind, but press forward towards the Mark for the Prize of the high Calling of God in Christ Jesus Following no Mans Example further than they follow him, & what if I say in the Faith that is Given Me, that God has designed to carry some of this Generation, & in this part of the World higher & further in Righteousness, than their Fore fathers where carried Even such as where Honourable in their Day, & are fallen as Sheep in Christ, therefore let them take care that they limmit the Holy one of Israel, Circumscribe the leadings of the Holy Spirit

by looking too much off the Examples of others, for this has been a means of stoping the gradual Procression of many Glorious & well begun reformations, Instead of going forward they have looked back & sunk below the Standard of the first Reformers and such that will be the Happy Instruments of a well begun Reformation in this degenerate Age, must differ in their tryal from the Sons of the Morning, & will find them to be of a more purging kind, than theirs were, from the World, and such as they might justly exempt them from, tho not exempt them from false Brethren, ours will chiefly arise from those under the same Profession, cloathed with the Dignified Spirit of the World and that amongst the foremost Rank called in Society and what if I say, tho my Natural Eyes may not see it, that God will Divide in Jacob, & Scatter in Israel before that reformation is brought about, which he designs. ——

And now in regard to the Matter Proposed by thee, I shall Answer Briefly, without entering into the debate, on either side, & say I am of the Judgment that if thou stand single upright in thy mind, from all the false byases of Nature & Intrest, Stoping thine Ears, to the artifices & snares of self Love, with all the Falacious reasonings of Flesh & Blood, & Subtil whisperings of an Unwaried Enemy, thou

will find it more safe to ~~refer~~ with the People of God, than to enter or undertake Doubtful Things Especially when thou Considers the Use which has or may be made of that Seat

I had not the least view when I took up my Pen, of enlarging in the manner I have done but I felt my Mind, unexpectedly opened, & a perfect freedom to allow thee to shew this to such of thy Acquaintance, as may be in the like Situation with thy self Undetermined, not that I want to expose these Lines with any other View than to strengthen the minds of the Weak & wavering, & if it might have the same service I had rather my name might be Concealed

Mary Pusey

There are many Errors in Coppying the above Letter which Entirely alter the Sense of it

Verses made on Mary Weston, & her Companion.

Farewell my Friends whom tender love Constrains;
To Build up Zion with unwearied Pains;
Who Marched commissioned from the great I am,
And spread the Trumpts of the Conquering Lamb:
The great the Royals that the Cause attend,
Greater the foes that will that Cause defend;
Go Boldly on & may the Eternal Power,
Support your minds in every Proving hour.
Me homewards now my offerende fate conveys,
To spend alone my Solentary days;
Yet not unheard if Heaven vouchsafe to give
Those pure supplys by which the virtuous Live,
That Heavenly Bread, that Divine increase;
Refreshing Love, & Consolating Grace,
Oh may I, guided by the word of Truth;
Pass Safely through the slippery pathes of youth,
& so that Holy way forever walk,
where the Chaist minds with God Divinely talks,
From such communication to the Souls upright,

How Its sublime, & most refind delight:
Tis here, tho distant, we each other Greet,
And here the Memory of our Friends is Sweet.
While thus I write, Sincere Desires I find,
And Earnest Wishes, prompt my Fervent mind.
While with the Burthen of the Gospel Rest
Safe may you pass the Mountains of the west;
from every Danger find a sure defence,
Beneath the Shield of Sheltering Providence:
On all your Labours may Succes attend,
And all your means produce some Glorious end:
With Heavenly Wisdom may your Minds be stored.
To deal with skillful hands, the various Word.
Loud may your Trumpets out of Zion Sound,
And Rattling dreadful pierce the Churches Round;
To awake the Dead, to break the Carnal ease.
And Rouse Professors, settled on their Lees.
But Oh, when Terrors, & Temptations Roll,
Their tossing Billows in the Afflicted Soul,
Soft be the Doctrine as the gentlest Rain:
Or Dew descending on the Thirsty Plain

May the Poor Mind which no Composure knows,
But pants beneath the Pressure of her Woes,
That long has wandered in a gloomy Shade,
And Sought in Vain the Living with the Dead,
The Voice of Wisdom from your Mouths receive,
And from the Prison meet a Blessed Reprieve.
From the deep Stripes, Wounds, of the Enclosed Skin,
And gently pour the Balm of Gilead in,
Come welcome her the Messengers that Brings,
The Glad Salvation of the King of Kings:
What mutual Gladness dilates the mind
And Oh how strong the Love of Friendship Joyn'd
When thus the melting Streams of Life you give
And sweet returns of kindling warmth Receive,
Oh Its a Glorious Task to Espouse to Christ;
And point the Road to his Eternal Rest;
Be this your Work, & now my Friends excuse:
This generous Freedom, I have laid to use,
Yet still permit my Wishes to attend,
Your safe arrival at your Journeys end,
Your Conscious Breasts, with Heaves of Gladness fraught;
With Solid peace on every silent Thought;

Francis Howgil's last Epistle of Advice to his Daughter.

Daughter Abigail.

This is for thee to observe & keep, and take heed unto all the Days of thy Life, for the regulating thy life & Conversation in this World, that thy Life may be happy & thy end blessed, & God glorifyed by thee in thy Generation. I was not Born to great Possessions, or did inherit great matters in this World; but the Lord hath always endowed me with Sufficiency & enough, and has been as a tender Father unto me, because my heart trusted in him, and did love the way of Righteousness from a Child — My Council unto thee is that thou remember thy Creator in the Days of thy Youth, and fear the Lord in thy Youth, & learn to know him & serve him all thy Days: first seek the kingdom of God & the Righteousness thereof; its not far from thee, its within thee, it consists in Life & Power, & it stands in Righteousness, Truth, & Equity, Justice, Mercy, Long suffering, Patience, Love, Light & Holiness. this is the Being & center thereof; therefore seek not Lo here, & lo there without thee, in this or that outward Observation for many seek there & never find it; but seek & thou shalt find wait & thou shalt receive. If thou enquire in what must

I seek:

And what must I wait in? and how must I seek? I inform
thee thou must silent all thy own thoughts, and then must turn thy
Thoughts, & thou must turn into that which is Pure, and Holy, & God
within thyself, & seek & wait in the Light of Jesus Christ, where
with thou art enlightened, which shews thee when thou dost evil
and Checks & reproves: take Heed unto that, and it will shew
the evil motions & thoughts: & as thou lovest it it will subdue
them, and preserve thee for the time to come out of all evil:
for tho thou be Born into thee World a reasonable Creature,
yet thou must be Born again, & be made a new Creature,
or else thou cant enter into Gods Kingdom, thou must know
the Seed of the Kingdom in thyself, of which thou must be
Born & formed again into Gods Image. I have told the God
hath sown it in thee, a Grain of it, a Measure of it, a Portion
of it, a Measure of Light & Truth, of Righteousness & holiness
keep in thy mind to that, & love it, and thou will feel the
Heavenly Father working in thee, & begeting thee to Life through
Jesus Christ who hath enlightened thee, & thou will feel the
the Power of the Lord strengthening thee in thy Litte, & mak
ing thee to grow in the immortal Seed of thee kingdom, and
outgrow & overgrow all evil, so that thou will daylyDie to
that, & have no pleasure in it, but in the Lord

And in his Goodness & Vertue shed abroad in thy Heart, which
thou will taste & feel within, & have Joy and Comfort therein.
Love the Lord with thy Heart & Soul, even him that made thee, & gave
thee a Being, and all Things in Heaven & Earth; and still wait for
the Knowledge of him in thyself, he is not far from thee, but near unto
thee, and unto all that call upon him in an upright Heart; And do
thou enquire of thy Dear Mother, shewill inform thee, she knows him
and the way of Life & Peace, & hearken to her Instructions: God is
a Spirit, of Light of Life & of Power: he that searches the Heart, &
shews thee when thou dost, or thinkest, or Speakest Evil, & shews unto
Man or Woman their Thoughts; That which shews the Evil is God
& that which shews a Lye is Truth; This is within, take heed to it,
this is called Gods Spirit in the Scripture, believe in it, love it, & it
will Quicken thine Heart to do Good, & it will subject the Evil:
Hear is thy Teacher near thee, love it, & if thou act contrary, it
will condemn thee; therefore take heed unto this Spirit of Truth, and
it will enlighten & enliven thee, and open thine Understanding, and
give thee to know what God is, and to do that which is acceptable in
his Sight; this Spirit never errs, but Leads out of all error unto
all Truth. Be sober minded in thy Youth, & wait on the Lord
within, hearken unto him, God is Light immortal, Life immortal
Truth immortal, an everlasting eternal Spirit: He speaks Spiritu
ally & invisibly within the Hearts & Consciences of Men & Women;
hear what he speaks; & obey his Voice, & thy Soul shall live:

Fear to offend him, or Sin against him, for the wages of Sin are Death; therefore prize his Love in thy Young & tender Years, & do thou read the Scriptures, & Friends Books, & take heed to what thou readest to obey it, as far as thou Understandest, & pray often unto the Lord that he will give thee Knowledge, and open thine Understanding in the things of his Kingdom; search thy Heart often with the Light of Christ in thee, manifest & bring thy Deeds to it, that they may be tryed; & examine thyself, how the Case sands betwixt the Lord & thee; & if thou feest thyself wrong, humble thyself, & be sorry, & turn unto him, & he will shew thee mercy; and take heed for the time to come, that thou run not into the same Evil again; keep thy heart clean, watch against the Evil in thyself, in that which shews it, therein there is Power, & thereby thou hast Power to overcome all Evil. And Dear Child mind not the Pleasures of Sin, which are but for a Moment, & the end is Misery; but keep under & cross thy Will & affection, so thy Mind will have no Pleasure in the Evil, but in Good; and thou will feel the Immortal Seed springing up in thee, which Gods Peace & Love is to. Oh Child these are great & weighty things, not to be slighted. Accompany thyself always with them that Fear the Lord, & Fear & Worship him in Spirit & in Truth, & lead a Holy & Blameless Life & Conversation; deny them not, but love them, & suffer with them. Take heed that thou follow not the Hireling Teachers, who preach for gain and Lucre, & abide not in Christ Doctrine; believe them not, heed

heed them not, they do People no good; but thou will see them thy self, they have an outside shew of Godliness sometimes, but deny the Power of God & true Holiness; remember I have told thee, who have had perfect knowledge of them. But be sure that thou let nothing separate thy Love from God and his People; those are his People that keep his Law and obey Christ Voice and lead a Holy Life, and they where ever hated and Belied, & persecuted, and evil spoken of, always by bad & evil loose People; these are Gods People, and his Love, & Peace, & Blessing is with them; do thou grow as a Natural Branch up among them of the living Vine, and continue all thy Days in Obedience to Gods Will, & thou will feel Joy & Love in thy Heart, which above all things covit after, and thou shall attain & obtain Everlasting Peace, which the Lord grant unto thee, according to the riches of his Mercy & Love, which endure for ever & ever. Amen

O Abigail! remember these things, keep in mind these things, read often this Writing over, get it coppyed over, & lay up my words in thy Heart, and do them, so will thou be happy in this Life, & in the Life to come: These things I give thee in charge to observe, as my mind & will, & Counsel unalterable unto thee as witness here of I have set my hand

The 26th of the 5 Mon: 1766 Thy Dear Father

Cop: by S. 1766 Francis Howgill.

The Excellent Words of John Webster.

It is not holding forth the highest Profession of Christ in the Letter, that makes us free, except Christ come into the Heart & make us free indeed — The chief thing that every Soul is to mind in Reading & hearing, is to examine whether the same thing be wrought in them: Whatever we find in the Letter, if it be not made good in us what are the Words to us? we must see how Christ is Crucified & buried in us, & how he is Risen and raised from Death in us: the chief thing I say is to look into our own Breasts. All generally that hold forth a profession of Christ, they say in Words, that Christ is the Deliverer, but that is not the thing; is he a Deliverer to thee? is he King of Kings, & Lord of Lords in thee? Whatever thou talkest of Christ & his Miracles if thou hast no Witness, no evidence of the truth of them in thine own Heart, what is all that ever he did, and what is all that ever he suffered to thee? It may be thou mayst have a notion & opinion of the things of God, and thou hast them by history & relation, or Education, or Example, or Custom, or by Tradition or because most men have received them for Truth; but if thou hast no evidence of his mighty Miracles, & God-like Power in thy own Soul, how canst thou be a Witness that they are the Things which thou hast seen & heard? For all those outward Things are but Shadows & Representations, Figures & Patterns of those Heavenly Things themselves. Thou mayst have a strong Opinion but no experiance of them, &c.

that Christ hath freed & delivered thy Soul. — Hast thou really seen thyself in Captivity, Deaf, Dum, Blind & Lame, Oh that men where to come to this Condition, to be sensable of their Misery! Oh then what Mourning, what hanging of their Harps on the Willows, and sitting by the Rivers of Babylon & crying out, How long shall we sing the Lord's Song in a strange Land? till they have deliverance they cannot but mourn, and who can deliver them but the Lyon of the tribe of Judah? To such a Soul only Christ is precious: Others may talk of him and make a great Profession of him, but they cannot love him till he be the Immanuel and Savour in them. Forms and Ordinances cannot be the rest of a Christian, because they may be used and lived in, and admired and Praised, whilst those that use them, may be carried away with divers Lusts.

Thus may not one be Dipt and receive Water Baptism and yet be a Sorcerer? was not Simon Magus so? May not one be at breaking of Bread with Christ, & yet be a Devil, yes, for so was Judas. John Webster

The Purport of a Dream of Sam: Sothergills, which he related in a Solemn & an Affecting Manner to near Eighty Friends at the Crown Inn, in Wootenundrige during the Time of the Circular Yearly Meeting the 15th of the 9th Month 1760 about 9 at night, after he had appeared in a publick Testamony near half an Hour. —— He said it had taken such hold on his Mind that it could never be Erased (at times) while Life & memory remain'd, & that he was pleas'd to see such a Solemnity & Quietude in some present. So he found an Innocent Freedom to relate it to the audiance, and it would prove Interesting to the minds of Some present without improperly revealing the Secrets of the Almighty

One Night after I was retired to rest, I was led to trace back the Transactions of my Life from my Cradle, even to that present day; the remembrance of which filled my Soul with humble Thankfulness and Serenity of Mind, and with that bless'd assurance of being Eternally Happy if I never opened mine Eyes more in this World: with these Considerations and deep Impressions of mind; I dropt into a Natural Sleep. And thought the Dissolution of the World was come, and that I heard a Trumpet as with mine Natural Ears: at which the Earth & Sea where to give up their Dead afterwards they Ascended in great numbers before the most high at the Tribunal Seat of Justice; Many on the right hand in

White, and Multitudes on the Left whose Cloathing was Dark & gloomy: But I thought I accompany'd those on the Right, and we where borne away as upon the Wings of Archangels to the Celestial Regions of Eternal Bliss, from whence I went to view those Miserable Objects on the Left, for whom all that was in me was Concerned. I also beheld & saw many of them that where clothd in White, yet at a Distance some of them are Individuals that are now in the Body) I said Lord what have these done that they are left behind, when Instantly their White Raments fell off, I beheld them bound with Shackles of Iron & Fettered to the Earth. Here he Ended.

But afterward Brake forth in many excellent Advises and tender Admonitions; pertinent to the present State of those Assembled, but in a more particular Manner to the Elders, who he signified where too much borne down with the Riches of this World, and earnestly press'd the Youth to Devote the early part of their Days, to the service of their Maker. Then Communicated to them that tho he had been enabled to close with the Visitations of Heaven, which where long continued to him; Yet it would afford him much more Comfort if he had not rejected the Divine Law in his tender Years; intreated all to take care how they neglected so great a Salvation, by puting the Evil Day afar off

A Sermon preached by William Dewsbury at Grace-church street the 6th of the 3d Month 1658

My Friends.

Except ye be Regenerated and Born again, ye cannot inherit the Kingdom of God.

This is the Word of the Lord God unto all People this Day, this lies not in any Profession, and in vain Imagination, and what soever else is it you deck your selves withal; you must every particular Man & Woman be Born again, else you cannot enter into the Kingdom of Heaven. This was the Doctrine of Christ in that preaching Body wherein he appeared in the World, and preached to Nicodemus, that standing Doctrine to this moment of Time, and will be so while any Man Breathes upon the Earth; there is no other way, no other Gate to enter into Life, but by this great work of Regeneration. Now to enforce People to come into this great Work, and to set forward from Earth to Heaven, all being driven out of Paradise by the Cherubim set with a flaming Sword, there is no returning to that Blessed Life, but by the Loss of that Life that did grieve the Spirit of the Lord, and which did cause Men to be driven out; there is no other way to return again but by this new Birth. As you are all driven and forced out of Paradise, and the flaming Sword the Cherubims are set to keep the way of the Tree of Life, so you must return into the Favour of God again, by the Light of Christ Jesus. As the first Adam was made a living Soul, so the the Second Adam is a Quickening Spirit. This is known for certain, no Man or Woman can be Quickened and raised up into the Life of the second Adam, till the life of the first Adam be taken away from them. So

So now, let every one of you deal plainly with your own Hearts, how you came to be a Slain People to the first Adam, in which Life there was a working of the Mistery of Iniquity in every part of Man. One cries Lo here is Christ, another Lo there is Christ, and every one is following his own Imagination about the Letter of the Scripture; this is still but the vain Spirit of Man, ~~running and striving~~ to recover himself; and this is the Cause there is so much Profession of God; and so little of his Nature appearing in the Sons and Daughters of Men.

Now all you that come to be Regenerated, you must come to the Light of Christ, there is no other way to it, he will search your Hearts, and try your Reigns, and set your Sins in order before you, and trace out the Iniquities that encompass you about; therefore you must see your selves a lost people, a Sinful People, and to come to feel the weight of your Sins upon your Consciences, there is no other way to come to Life, you never will complain of Sin till you be Burthened with it, till you have a Trumpet Soundenging in your Ears, to awaken you, that you may arise from the Dead, that Christ may give you Light, there is no other way, dear People, you must bring your Deeds to the Light of Christ, and abide in the Sentance of Condemnation; if you save your Lives: you loose them, but if you lose your Lives for Christs Sake ~~you~~ there is no Danger of your Eternal Life. John the Baptist, Christ's Forerunner, declared, I indeed Baptise you with Water unto Repentance, but he that cometh after me is mightier than I the Latchet of whose Shoes I am not worthy to unloose, he shall Baptise you with the Holy Ghost, & with Fire, whose Fan is in his hand, and he will throughly purge his Floor,

And will gather his Wheat into his Garner, but the Chaff he will burn with Unquenchable Fire. What is it better for you to read the Scripture; if you know not this Fiery Baptism, which all must know that are Regenerated; deceive not yourselves, Christ will appear in a Flaming Fire. [redacted] and take Vengeance on all them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

I stand here as a Witness of the Lord of Life this Day, there is no other way for People to come to Salvation, but they must know Christ Revealed in their Hearts. What is he doing but Rendering Vengeance on the Carnal Mind, self Pleasing, and all inordinate Affections; he comes with Vengeance to take away thy Life, he will Baptise the with the Holy Ghost, & with Fire. If thou knowest not this thou art not a true Christian thou will never look Death in the Face with Joy, nor go down to the Grave with Triumph. — If thou livest at home in the Body, and Flee[illegible]est for thy Life, and will not be willing to loose thy Life for Christ, if thou art called to it, and if thou wilt not have Christ to Wash the (some for Shyness and some for self Love will refuse this) if Christ doth not wash thee, thou hast no part in him; you must come to Christ, to purify you in the Fiery Furnes; the Day of the Lord shall Burn as an Oven (as the Prophet speaks) this is a Dreadful Day,

A day of Vengeance, the day of the Lord Jesus Christ, who redeemeth his People from their Sins, Sion is redeemed with Judgment, & established with Righteousness. do not make the Way to Heaven easier in your minds and Imaginations than indeed it is, and think it not sufficient to Live in an outward observance of the ways of God. If your own wills be alive and, and your Corruptions remain unmortified, the Judgment of God will be your Portion, therefore in the Lords name come along with me, I am come to declare what I have heard and seen of the Father. —

Come and Examine thy Conscience, hast thou Brought thy Deeds to the Light? then thou hast received Condemnation upon thyself and thy haughtiness is bowed down, and laid low, and thou seest thyself a poor miserable Wretch before the Eternal God.

Whatsoever thou knowest of the Mind of God, hast thou reformed thy Ways, come along with me, and tell me what is the Ground of thy Faith, and thy Confidence; is it thy Obedience and Qualifications? because thy Obedience is wright, and thy Qualifications Right, what use dost thou make of them? read the Book of Conscience, hast thou no ground for thy Faith? thou hast put on the reformed Faith, and livest an un-reformed Life; search and try thyself, Man, or Woman, dost thou watch over thyself, and and keep in a Sence of thy Dissolution, notwithstanding all thy Qualifications and partial Reformations? dost thou Strive to enter in at the streight Gate, and the narrow way,

Here is the Lost Sheep, thou seekest the Life of thy Will, the life of the first Adam, the Justice of God will not suffer thee to make a Saviour of thy Duties and Qualifications, and to take Gods Jewels and Deck thyself with them, thou canst not be saved without the Righteousness of God in Christ Jesus. What saith thy Conscience, art thou brought to this change of thy mind, and of thy Conversation, are you all willing to part with your sins, with your Pride & your Haughtiness? are you willing to part with your vile affections? this is the work of Gods Grace upon you, dost thou place thy Confidence in thy Duties & Qualifications, and takest Gods Jewels & Ornaments, and Deckest thyself with them, thou lookest my Jewels saith the Lord and didst play the Harlot; if thou return to the Lord and humble thyself, and get through this Difficulty, thou wilt be happy forever. This Judgment of God this Flaming Sword that turns every way, will keep thee from returning to Sin, and bring thee to Christ, and cut thee off from all hope of Salvation but he, and make thee to see the need of a Saviour, and that thy Life is hid with Christ in God. It is Gods Infinate Goodness that he will hide Pride from Man, and humble them under his mighty hand.

This is the Condition of Poor Creatures that are slain by the hands of the most high; how may I know when I am Slain & Baptised

An Acrostick.

May we dear Mary, pass our Journey here,
In Meekness, Patience Innocence and Fear,
Amidst these Scenes of Captivating Snares
Temptations, Dangers and perplexing Cares
Raised by the power of Faith and Love divine
From Earthly Thoughts in Wisdoms ways to shine
Yielding to God what will Acceptance find
A broken Spirit and a Contrite mind.

Such is the Tenor of these Gospel Days,
That Careful watchings must attend our ways
That we may live a People to his Praise —
He who is neare to save and to redeem
Must have our Hearts devoted unto him
On all Occasions as Sacrifice,
Acceptable to his all seeing eyes;
The Blood of Heffers, now on Altars Spilt
Will not avail, nor save the Soul from Guilt
While we reman in a Polluted state
Unmortified and unregenerate
Each vile affection, evil Deed and Thought
Must to the Standard of the Word be brought
Laid in the Ballance and by him be tryed
Who has all Power in Heaven and Earth bo
Let Virtue then and Godliness array
Our Hearts dear Friend, in this our Gospel D

What's the Commission on £876. 14. 11 at 2 1/2 ℔ Cent?

	£	£	s	d
As 100	2 1/2	876.	14.	11
				2
1/2		1753.	9.	10
		438.	7.	10 1/2
		21,91.	17,	8 1/2
		20		
		18,37		
		12		
		4,52		
		4		
		2,10		

Answer £21. 10. 4 1/2

What's the Insurance on £658. 15. 11 at 15 1/2 ℔ Cent?

	£	£	s	d
As 100	15 1/2	658.	15.	11
				5
		3293.	19.	7
				3
1/2		9881.	18.	9
		329.	7.	11 1/2
		102,11,	6.	8 1/2
		20		
		2,26		
		12		
		3,20		
		4		
		1,80		

Answer £102. 22. 3

What Sum must be paid from February 16th 1754 to Oct. 13th 1761 for £429. 16. 8 allowing £5 3/4 ℔ Cent ℔ Ann. Interest

C q lb	L s d
25. 1. 12	3. 15. 6
27. 1. 24 } at	2. 17. 9 } ℔ C
32. 3. 26	3. 15. 8

Yuns C q lb	L s d
15. 14. 1. 18	21. 16. 9
17. 15. 3. 21 } at	27. 18. 4

			C q lb L s d				Yuns C q lb L s d
			25. 1. 12 at 3. 15. 6 ℔ C				15. 14. 1. 18 at 21. 16. 9 ℔ C
			4				5
			18. 17. 6				109. 3. 9
1	lb	Parts	5				3
		1/4	94. 7. 6		C q lb	Parts	
1	0		0. 18. 10 1/2	10	0 0	1/2	327. 11. 3
	7	1/4	0. 4. 8 1/2	4	0 0	1/5	10. 18. 4 1/2
	4	1/7	0. 2. 8 1/4		1 0	1/10	4. 7. 4
	1	1/4	0. 0. 7 3/4				0. 5. 5 3/4
			£ 95. 14. 5.		14	1/2	0. 2. 8 3/4
			C q lb L s d		4	1/7	0. 0. 9 1/4
			27. 1. 24 at 2. 17. 9 ℔ C				£ 343. 5. 11 1/2
			9				
			25 19. 9				Yuns C q lb L s d
			3				17. 15. 3. 21 at 27. 18. 4
1	0	1/4	77. 19. 3				4
	16	1/7	0. 14. 5 1/4				111. 13. 4
	8	1/2	0. 8. 3				4
			0. 4. 1 1/2				446. 13. 4
			£ 49. 6. 0 3/4				27. 14. 8
			C q lb L s d	10	0 0	1/2	474. 11. 8
			32. 3. 26 at 3. 15. 8	5	0 0	1/2	13. 19. 2
			8		2 0	1/10	6. 19. 7
			30. 5. 4		1 0	1/2	0. 13. 11 1/2
2	0	1/2	4		14	1/2	0. 6. 11 3/4
1	0	1/2	121. 1. 4		7	1/2	0. 3. 5 3/4
	16	1/7	1. 17. 10				0. 1. 7 3/4
	8	1/2	0. 18. 11				£ 496. 16. 7 3/4
	2	1/4	0. 10. 9 1/2				
			0. 5. 4 3/4				
			0. 1. 4				
			£ 124. 15. 7 1/4				

Interest

Is either Simple or Compound Simple Interest is the Profit allowed in the Lending or Forbearance of any Sum of Money for some Determined space of Time ——— The Principal is any Sum of Money Lent for which Interest is to be receiv'd the Rate ℔ Cent is a Certain Sum agreed on between the Lender and the Borrower to be paid for every £100 for the use of the Principal in Proportion to any time Proposed, The amount is the Principal and Interest added together, Interest applied to Commission Provision Brokage Storage and Insurance which have no respect to Time. ———

To find ~~the~~ the Interest of any Sum proposed for a Year Multiply the Principal by the rate ℔ Cent, and Divide that Product by £100 the Quotient is the Interest Required

Yds	s d	Ells	s d
362 3/8	2.8	763 3/5	3/5 3/4
Bo.t 536 4/8 } at	3.4 } ppy.d	618 1/5 } at	3/9 3/4 } pce
624 6/8	4.10	426 2/5	4/11 1/2

d		Yds	s d	
6	1/2	362 3/8	at 2.8	ppy.d
2	3/4	2		3
		724	8	6.0
		181		3.0
		60.4		
		1.0		
		2	0	966.4
		£ 48.6.4		
		Yds	s d	
4	1/3	536 4/8	at 3.4	ppy.d
		3		4
		1608	8	13.4
		178.8		1.8
		1.8		
		2	0	1788.4
		£ 89.8.4		
		Yds	s d	
6	1/2	624 6/8	at 4.8	ppy.d
		4		6
		3296	8	29.0
4	1/3	412		3.7 1/2
		274.8		
		3.7 1/2		
		2	0	3986.3 1/2
		199.6.3 1/2		

d		Ells	s d	
3	1/4	736 3/5	at 3/5 3/4	pce
		3		3
2	1/6	2209	5	10.5 1/4
3/4	1/4	190.9		2.1 d
		127.2		
		47.8 1/4		
		2.1		
2	0	2656.8 1/4		
		Ells	s d	
6	1/2	618 4/5	at 3.9 3/4	pce
		3		4
		1944	5	15.0
3	1/2	324		3.0
3/4	1/4	40.6		
		3.0		
2	0	2473.6		
		£ 123.13.6		
		Ells	s d	
6	1/2	426 2/5	at 4/11 1/2	pce
		4		3
4	3/4	1704	5	14.10 1/2
1/4		213		2.11 1/2
1/2	1/2	142		
		35.6		
		17.9		
		2.11 1/2		
2	0	2115.2 1/2		
		105.15.2 1/2		

Yds	s d	Ells	s d
619 5/8	13/4	2.5	24 1/2 4/8 1/2
735 7/8 } at	15/- } ppy.	15 } Bo.ts each	25 1/4 } at 5/1 3/4 } pce
584 1/4	16.8	18	28 3/4 6/10 1/2

s	d		Yds	s d		
10	0	1/2	619 5/8	at 13.4	ppy.d	
3	4	1/3	309.10	8	66.8	
			103.3.4		5.4	
			8.4			
			£ 413.1.8			
			Yds	s d		
10	0	1/2	735 7/8	at 15/	ppy.d	
			1			
			367.10	8	105	
5	0	1/2	183.15		13.1 1/2	
			13.1 1/2			
			£ 551.18.1 1/2			
			Yds	s d		
10	0	1/2	584 1/4	at 16.8	ppy.d	
			1			
6	8	1/3	292	4	16.8	
			194.13.4		4.2	
			4.2			
			£ 486.17.6			

Bo.ts		Yds	s d				Yds	s d	
25	each	24 1/2		6	1/2		612 1/2	at 4.8 1/2	ppy.d
		5					1		
		122 1/2		2	1/3		2448	2	4.8 1/2
				1/2	1/4		316		2.1 1/2
		5					102		
		612 1/2					25.6 1/2		
							2.4 1/4		
15	each	25 1/4				2	1283.10 1/4		
		3					1443.10 1/2		
		75 3/4		6	1/2		Yds 378 3/4	s d at 5.7 3/4	
		5		1	1/6		5		3
		378 3/4		3/4	1/8		1890	4	16.10 1/4
							189		4.2 1/2
							31.6		
							23.7 1/2		
							4.2		
						2/0	2138.4		
						£	1068.4		
18	each	28 3/4					Yds 517 1/2	s d at 6.10 1/2	
		3		6	1/2		6		1
		86 1/4		4	2/3		3102	2	6.10 1/2
		6		1/2	1/8		258.6		3.5 1/4
		517 1/2					172.2		
							21.6 1/2		
							3.5 1/4		
						2/0	3557.7 3/4		
							£ 177.17.7 3/4		

At all the parts of the above Tables ℔ Yard what's the value of 1462 Yards.

d		Yds			Yds
6	1/2	1462 at 6 ℔ Yd	10.	1/2	1462 at 10/ ℔ Yd
	2	0 731			£731
		£36.11	6.8	1/3	1462 at 6/8 ℔ Yd
4	1/3	1462 at 4 ℔ Yd			£487.6.8
	2	0 487.4	5.	1/4	1462 at 5/ ℔ Yd
		£24.7.4			£365.10
3	1/4	1462 at 3 ℔ Yd	4.	1/5	1462 at 4/ ℔ Yd
	2	0 365.6			£292.8
		£18.5.6	3.4	1/6	1462 at 3/4 ℔ Yd
2	1/6	1462 at 2 ℔ Yd			£243.13.4
	2	0 243.8	2.6	1/8	1462 at 2/6 ℔ Yd
		£12.3.8			£182.15
1½	1/8	1462 at 1½ ℔ Yd	2.	1/10	1462 at 2/ ℔ Yds
	2	0 182.9			£146.4
		£9.2.9	1.8	1/12	1462 at 1/8 ℔ Yd
1	1/12	1462 at 1 ℔ Yd			£121.16.8
	2	0 121.10	1.	1/20	1462 at 1/ ℔ Yd
		£6.1.10			£73.2

		lbs			Yds
		619	8		742
Bot		846	9	Bot	643
		687	3 3/4		
		529	4 1/4		268

d		lbs		D	Bot	Yds	
6	1/2	619 at 8 ℔ lb		6	1/2	742 at 8½ ℔ Yard	
2	3/4	309.6		2	3/4	371	
		103.2			1/4	123.8	
	2	0 412.8				30.11	
		£20.12.8			2	0 525.7	
6	1/2	846 at 9 ℔ lb				£26.5.7	
3	3/4	423				Yds	
		211.6		6	1/2	643 at 10¼ ℔ Yard	
	2	0 634.6		3	2/4	321.6	
		£31.14.6		1	3/4	160.9	
3	1/4	687 at 3 3/4 ℔ lb		4		53.7	
9	1/4	171.9				13.4 3/4	
		42.11 1/4			2	0 549.2 3/4	
	2	0 214.8 1/4				£27.9.2 3/4	
		£10.14.8 1/4		6	1/2	268 at 11½ ℔ Yard	
3	1/4	529 at 4 1/4 ℔ lb		4	3/4	134	
1	1/12	132.3		1½	1/8	89.4	
1/4	1/4	44.1				33.6	
		11.0 1/4			2	0 256.10	
	2	0 187.4 1/4				£12.16.10	
		9.7.4 1/4					

A Merchant breaking Compounds to pay 6/8 p £ his Debt amounting to £184 - 62. 13. 4 I demand the sum of his Effects

A £184 — 6. 8 — 18462. 13. 4

20 / 12 / 80 / 20 / 12 / 240

369253
12
4431040
80

24 p | 354483200 | 1477013
24
114
96
184
168
168
168
32
24
80
72
8

12 | 1477013
20 | 123084. 5
6154. 4. 5

A Merchant breaking owes £19463. 16. 6 and his Effects amounting to £6487. 18. 10

A £19463. 16. 6 — 6487. 18. 10 — £1

20 / 389276 / 12 / 4671318

20 / 129758
12
1557106
240
622842240
3114212

4671318 | 3737054400 | 12 | 80 — 8
3737054400 | 5 | 6. 8
0

Practice

6	1/2	10	1/2
4	1/3	6.8	1/3
3	1/4	5	1/4
2	1/6	4	1/5
1/2	1/8	3.4	1/6
1	1/12	2.6	1/8
		2	1/10
		1.8	1/12
		1	1/20

of a Shilling — of a Pound

Barter.

How many ℔ of Tea at 12/4 ℔ are equal in value to 12 ℔ of Sugar each 14. 2. 20 Gross 1. 1. 24 Jare at 46/2 ℔ Nett

If 1 — 46/2 — 14. 2. 20 / 1. 1. 24 / 13. 0. 24

4 / 4 / 28 / (112) / 12 / 148

12 — 1 — £ 328. 16. 8

554 / 20 / 6576 / 12 / 78920

4 / 52 / 28 / 420 / 106 / 1480 / 12 / 17760 / 554 / 71040 / 88800 / 88800

148 / 78920 / 533 / 112 / 88 39 040 / 12 / 78920

740 / 492 / 444 / 480 / 444 / 36

784 / 999 / 896 / 1030 / 1008 / 224 / 224 / ... 0

20 / 6576 / 8

£ 328. 16. 8

A Merchant would give 126 Dollars and a certain Quantity of Cotton at 15 ℔ for 5 Butts of Rape Oil w^t each 11. 1. 16 Gross 1. 1. 16 ℔ Butt Jare at 27. 14. 1 ℔ Jun.

If 18 — £ 27. 14. 1 — Butt 5 — 11. 1. 16 / 1. 1. 16 / 10. - . - / 5 / (50)

20 / 554 / 12 / 6655 / 50

18 / 332750 / 18 / 152 / 144 / 87 / 72 / 155 / 144 / 110 / 108 / (2)

12 / 84486 / 20 / 1540 - 6 / £ 77. 0. 6 / £ 47. 5. 0 / £ 29. 15. 6

If 15 — 7 — £ 29. 15. 6

20 / 595 / 12 / 15 / 146 / 476 - 15. 1 / 60 / 114 / 105 / ... 96 / 90 / (6)

Dollars 126 / 90 / 12 / 1340 / 40 / 945 / £ 47. 5

Proportion.

Lent my friend 172. 12 for 8. 2 Mo^s how long ought he to lend me £ 953. 17. 6 to requite me?

As £ 172. 12 — 8. 2 Mo^s — £ 953. 17. 6

20 / 3452 / 12 / 113424 / 34 / 453696 / 349272 / (3946416)

4 / (34) / 20 / 19077 / 12 / 229030

229030) 3946416 (17 ^s / 229030 / 1656116 / 1603210 / {52906}

m. 4. 1 Ans.^r

Lent my Friend 354. 12. 9 for 7. 4 Mo^s how much ought he to lend me 10. 4 Mo^s to requite me?

As 7. 4 Mo^s — £ 354. 12. 9 — 10. 4 Mo^s

4 / (29) / 20 / 7092 / 12 / 85113 / 29 / 766017 / 170226 / 43 / 2468277 / 12 / 5 / 1401 / 20 / 4 / 8 / 3 . 5

£ 239. 3. 5

215 / 318 / 301 / 172 / 172 / ... 77 / 43 / (34)

Boug.t 8 Chests of Tea each 4. 1. 12 Gross 36 ℔ Chest Tare at 8/9 ℔ ℔ Nett how may I sell it ℔ ℔ to gain £14.13

℔	s d	C q ℔	£ s d	by A.s
1	8. 9	4. 1. 12	1582. —	
	12	4	14. 13	
	105	17 q.rs	1592. 13	
		28		
		138		
		35		
		480 ℔ Gross		
		36 ℔ Tare		
		452 ℔ Nett		
		8		
		3616 ℔ Nett in 8 Chests		
		105		
		18080		
		36160		
		12 / 379680		
		20 / 31640		
		1582. —		

℔	£ s	℔	£ s	℔
As 3616	1592. 13			
	20			
3616 / 31933	8. 9 2			
	28934			
	2999			
	12			
3616 / 34888 / 9				
	32544			
	2344			
	4 2.rs			
3616 / 9376 / 2				
	7232			
	2144			

Bo.t 15 Hhds of Sugar each 14. 1. 19 Gross 1. 2. 10 ℔ Hhd Tare at 16/10 ℔ ℔ Nett. and Sold em at 6¼ ℔ ℔ I demand the Gains on the Whole & ℔ Cent.

℔	s d	C q ℔
1	16. 10	14. 1. 19 Gross
4	12	1. 2. 10 Tare
4	586	12. 3. 9 Nett
28		4
112		57
		28
		411
		102
		1437
		15
		7185
		1431
		21555
		586
		129330
		172440
		107775
		112 / 12631230
		112
		143
		112
		311
		224
		872
		784
		883
		784
		990
		896
		94

℔	£	℔	£	℔
4	6¼	21555		
4		25		
(25)		107775		
		43110		
		4 / 538875		
		12 / 134718. 3		
		20 / 11226. 6		
		£ 561. 6. 6 Sale		

℔	£	℔
112 / 12778		
20 / 9398. 2		
469. 18. 2 Cost		
£ s d		
561. 6. 6 Sale		
469. 18. 2 Cost		
£ 91. 8. 4 Gains		

℔	£ s d	£ s d	£
As 469. 18. 2	91. 8. 4		100
	20		
	1828		
	12		
	21940		
	24000		
	87760000		
	43880		
112778 / 52656000		112 / 4668	
	451112	20 / 309	
	154480	19. 9 Gain ℔ ℔	
	676668		
	778120		
	676668		
	1014520		
	902224		
	112296		

Bought 18 Hhds of Sugar each 14. 1. 19. at 48/10 ℔ C.

℔ C	s d	Hhds	C q lb
1	48/10	18	14. 1. 19

4
4
28
112

12
466

18
14. 1. 19
4
51
28
465
114
1605
18
12840
1605
28890
466
173340

173340
115560
112/1346 2740/12/120203
112
226
224
227
224
340
336
4

2/0/10011/6. 11
500. 16. 11

Answ.r £ s d
500. 16. 11

Do. 18. 1. 19 of Sugar at 52/9 ℔ C. and sold it at 1½ ℔ lb I demand the Gains.

℔ C	s d	C q lb
1	52/9	18. 1. 19

4
4
28
112

12
633

4
73
28
593
141
2063
633
6189
6189
12378
112/1305879/12/11659
112
185
112
738
672
667
560
1079
1008
61

2/0/971/1. 7
48. 11. 7

℔ lb	d	C q lb
1	7½	18. 1. 19

4
30

4
73
28
593
141
2063
30
4/61890
12/15472. 2
2/0/1289. 4
64. 9. 4 Cost
48. 11. 7 Sale
Answ.r 15. 17. 9 Gains

In 17. 3. 21 Grofs 16 ℔ Take howmany Drams Nett

17. 3. 21
4
71 qrs.
28
569
144
1 2009 ℔ Grofs
287
1722 ℔ Nett
16
27552 ounc. Nett
16
370832 Drs. Nett.

16/112/7
112

In 26 Hhds each 17. 2. 19 Grofs 16 ℔ Take howmany Drams Nett.

17. 2. 19
4
70 qrs
28
569
141
1979 ℔ Grofs
26
11874
3958
1 51454
7350
44104 ℔ Nett
16
705664 ounc. Nett
16
11290624 Drs. Nett.

16/112/7
112

The Rule of Three

Is so called from its nature, because 3 Numbers are given & by them a 4th Number is found, 2 of the 3 given Numbers for Distinction Sake are called Extreams, & are ever of one Name wither Money Time Weight Measure or any thing else, the other is called the mean or Middle Number, and is always of the same Nature with the Number sought, look what name the middle Number is left in, the same Name is the fouth Number found in, and that Extream that asketh the Question must be put in the third place and the other Extream in the 1st place, and the mean or middle Number between them, then if more be requird Multiply the middle Number by the greater Extream and divide by the lesser but if less be requird multiply the middle by the lesser Extream and Divide by the Greater

Gross and Tare

Gross Wt. is the Wt. of the Commodity with the Wt. of the Hhds Chests Cask Box Wrapper or any thing else that Contain the Goods.

Tare is an Allowance made by the Seller to the Buyer, for the Wt. of the Cask Chest bag, &c. and is Reckoned at so much ℔ Bale bag Barrel Cask as in Silk Cotton, Raisons, and Capers, and sometimes uncertain as in Tobacco and Sugar happening according to the size of the Cask. Tret is an allowance of 4 ℔ upon every 104 ℔ claimed by the Free Men and Citizens of London & Sometimes to others allowed for Waste and Dust on Some Sorts of Goods, Cloth is an allowance of 2 ℔ upon every draught of about 300 Wt. to the Citizens of London. Nett Wt. is what Remains when all allowances are deducted —

Cloth Measure.

In 47650 Nails how many Ells fl. Yards Ells & Fr. Au. Severally?

4|47650
3,4,5,6|11912. 2 N
Ell Fr|3970. 2. 2
Yards|2978. 0. 2
Ells|2382. 2. 2
Fr. Au 1965. 2. 2

In 29 Pcs. of Holland each Ells Fl. 414 how many Nails Fr. Au. & Yards?

Ell fl.
414
12
495
29
4455
990
4|14355 Nails
6,4|3583. 3 2rs
|898. 1 Yards
149. 4 Fr. Au

Avoirdup. Weight

Tuns Cwt qr lb Ozs Drs
In 17. 13. 1. 12. 10. 9 how many Drams?

Tuns Cwt qr lb Ozs Drs
17. 13. 1. 12. 10. 9
20
953 Cwt
4
3813 qrs
28
30516
7626
106776 lb
16
640666
106776
1708426 Ozs
16
10250565
1708426
27334825 Drams

In 17 Hhds of Sugar each Cwt qr lb 15. 3. 10 how many Ozs. and lb Barrels each 84?

Cwt qr lb
15. 3. 10
4
63
28
504
127
1774
17
12418
1774
30158
16
180948
30158
482528

lb Barrels
84|30158|359
252
495
420
758
756
2

10/5217063
521706.3

11/7480376
660034.2

12/8421075
701756.3

412/6750837/16385
412
2630
2472
1588
1236
3523
3296
2277
2060
217

8756/217598075/24828
17532
42278
35024
72540
70048
24927
17512
7415
70048
4101

4026387/806528 7623/2003
8052774
12513623
12079161
434462

Reduction

Teaches to bring all great names into small by Multiplication and all small Names into great by Division the former is called Reduction Decending the Latter Ascending---

In 479. £ 17. s 10½ d howmany Farthings?

479. £ 17. s 10½ d
20
9597 Shillings
12
115174 Pence
4
460698 Farthings

Howmany Crowns are contained in 17460 Pence & 24 Pistoles?

Pence
12/17460
1455 S
648 S
5/2103 S in the Wt
Ans. 420, 3 Crowns

Pistoles
24
21
168
48
648

10	11	12
47680420	412268393	565901712

7386598
807
5179186
590927840
{5960984580}

84267538
5064
337070152
305605228
4213376900
{426730812432}

29765236
73029
267687124
59530472
892957080
208356652
{2173725419644}

Division

Consists of a Dividend or Number to be divided Divisor or Number to Divide by, Quotient or Number of times the Divisor is Containd in the Dividend Remainder which sometimes happens and some times Not

Rules

First see how often thou canst find
The Divisor in the Dividend Containd
The figure found thou must in Quotient set
By it the Divisor Multiply do not forget
Subtract the Product from the Dividend
A new Dividual take and make an End

Multiplication

Consists of a Multiplicand or Number to be Multiplyed Multiplier or Number to Multiply by Product or Sum Produced

The Table.

3×3 9	5×5 25	8×8 64
4 12	6 30	9 72
5 15	7 35	9×9 81
6 18	8 40	2×12 24
7 21	9 45	3 36
8 24	6×6 36	4 48
9 27	7 42	5 60
4×4 16	8 48	6 72
5 20	9 54	7 84
6 24	7×7 49	8 96
7 28	8 56	9 108
8 32	9 63	
9 36		

Avoirdup. Weig.

	Tuns	Cwt	Qr	lb	oz	Dr		Tuns	Cwt	Qr	lb		Cwt	Qr	lb	oz
From	147.	14.	1.	14.	8.	6	&	416.	10.	2.	12	&	17.	1.	10.	7
Take	76.	17.	2.	19.	4.	10		219.	14.	3.	17		10.	2.	14.	9
	70.	16.	2.	23.	3.	12		196.	15.	2.	23		6.	2.	23.	14
	147.	14.	1.	14.	8.	6		416.	10.	2.	12		17.	1.	10.	7

	Tuns	Cwt	Qr	lb		Tuns	Cwt	Qr	lb		Cwt	Qr	lb	oz
Bo't	180.	10.	—	—	&	275.	—	—	—	&	18.	1.	10.	5 —
Sold	47.	18.	1.	19		146.	13.	1.	14		17.	1.	14.	8. 7
	32.	11.	2.	9		128.	6.	2.	14		3.	23.	12	9
	180.	10.	—	—		275.	—	—	—		18.	1.	10.	5 —

Cloth Measure.

	Ells fl. q N	Yards q N	Ells q N	Frahe q N
From	143. 1. 2	179. 1. 1	83. 1. 2	95. –. 2
& Take	16. 2. 3	& 86. 3. 2	& 47. 3. 2	& 16. 3. 3
	166. –. 3	96. 3. 2	35. 2. –	18. 0. 2
	143. 1. 2	179. 1. 1	83. 1. 2	95. –. 2

	Ells fl q N	Yards N	Ells N	Frahe N
From	372. 7	652. 13	525. 12	328. 6
& Take	163. 10	& 163. 14	& 142. 16	& 136. 20
	208. 9	488. 14	382. 16	191. 10
	372. 7	652. 13	525. 12	328. 6

Subtraction of Money

	£ s d		£ s d		£ s d
Borr.d	147. 18. 8½	&	204. 10. 4¼	&	320. 12. 5½
Paid	85. 10. 10¼		176. 17. 6½		175. 16. 7¾
	62. 7. 10¼		24. 12. 9¾		144. 15. 9¾
	147. 18. 8½		204. 10. 4¼		320. 12. 5½

	£ s d		£ s d		£ s d
Borr.	426. 10. – –	&	350. 0. 4 –	&	660. – – –
Paid	179. 17. 4¼		149. 12. 6¼		149. 16. 7½
	246. 12. 7¾		200. 7. 9¾		530. 3. 4½
	426. 10. – –		350. 0. 4 –		660. – – –

Long Measure

Note 3 Barley corns are one Inch, 12 Inches one foot 3 feet one Yard 220 Yards one furlong, 8 Furlongs one Mile 60 Miles a Degree 360 Degrees are Supposed to be the Circumference of the Earth and Sea ———

NB In every Sort of Addition observe to stop at as many of the Lesser Name as makes one of the Next place towards the Left hand.....

Subtraction

Is the taking a lesser Number from a greater thereby to find a Remainder. Note always to place Units under Units, Tens under Tens &c.a and whatever thou Stops at in Addition, the Same thou must borrow in Subtraction always Rembering when thou borrowest to Carry one to the Next place towards the Left hand —

From	7140827	&	4208461	&	7305269
Take	1785479		1847293		1581796
	5355348		2361168		5723473
	7140827		4208461		7305269
	Plumbs		Peaches		Apples
	7846945	&	814723	&	620752
	1432123		142372		154654
	6414822		672351		446098
	7846945		814723		620752

Time

Note 60 Minutes are one hour 24 Hours one day 7 Days one Weak 4 Weeks one Month 13 Months one Day and Six hours or 365 Days & 6 Hours are one Year.

Troy Weight

Note 24 Grains are one Penny Weight 20 Penny weights are one Ounce 12 Ounces are one Pound Troy

Dry Measure

Note 2 Pints are one Quart 8 Quarts one Peck 4 Pecks one Bushel 8 Bushels one Quarter 5 Quarters one Load-

Ells Fl N	Yards N	Ells N	Fr Au N
179. 10	415. 14	147. 18	215. 14
718. 11	726. 15	426. 17	462. 18
642. 7	643. 10	652. 16	314. 16
276. 8	703. 11	375. 15	478. 19
643. 9	849. 7	508. 14	842. 13
372. 6	256. 12	476. 12	719. 21
847. 8	472. 14	618. 11	846. 22
726. 4	342. 13	427. 17	623. 12
682. 11	849. 10	706. 16	412. 23
742. 7	612. 11	649. 8	375. 18
5833. 9	5874. 5	4991. 4	5292. 23
5653. 11	5458. 7	4843. 6	5077. 9

Avoirdupoize Weight.

Note. 16 Drams are one Ounce 16 Ounces are one Pound 28 Pounds are one Quarter of an Hundred Weight 4 Quarters are one hundred Weight 20 C are one Tun.

Tuns C q lb	Tuns C q lb oz Drs	lb oz Drs
27. 14. 1. 19	42. 14. 1. 18. 10. 8	17. 10. 11
76. 15. 2. 17	78. 16. 2. 17. 8. 7	18. 11. 9
64. 16. 0. 18	65. 15. 3. 21. 11. 6	14. 8. 7
85. 17. 2. 22	57. 13. 0. 16. 14. 10	16. 7. 14
59. 12. 3. 20	78. 12. 3. 14. 13. 11	12. 14. 13
87. 14. 1. 21	52. 14. 1. 18. 12. 8	11. 10. 12
76. 19. 3. 14.	63. 10. 2. 23. 10. 7	27. 11. 14
65. 12. 2. 15	47. 17. 0. 14. 8. 9	26. 9. 10
49. 18. 1. 13	79. 16. 3. 12. 9. 6	25. 14. 15
595. 2. 0. 19	567. 12. 0. 19. 3. 8	172. 4. 9
567. 7. 3. 0	524. 17. 3. 0. 9. 0	154. 9. 14

Cloth Measure

Note 4 Nails are one Quarter of a Yard 3 Quarters are one Ell Flemish. 4 Quarters are one Yard 5 Quarters are one Ell English 6 Quarters are one French Aulne

Ells fl. q N	Yards q N	Ells q N	Fr Au. q N
179. 1. 2	178. 2. 1	742. 1. 2	426. 0. 3
285. 2. 3	726. 1. 3	476. 2. 3	274. 2. 1
876. 0. 2	632. 0. 2	609. 0. 1	437. 1. 2
642. 2. 1	482. 3. 3	426. 3. 0	719. 3. 0
327. 1. 0	319. 2. 0	642. 2. 3	842. 2. 3
719. 0. 3	426. 3. 2	379. 3. 2	763. 1. 2
463. 2. 3	614. 1. 3	428. 0. 3	375. 2. 1
384. 1. 2	473. 2. 2	579. 4. 2	526. 5. 3
3879. 1. 0	3854. 2. 0	4284. 4. 0	4367. 1. 3
3699. 2. 2	3675. 3. 3	3542. 2. 2	3941. 1. 0

Addition of Money

Note 4 Farthings are 1 Penny 12 Pence are 1 Shilling
20 Shillings are 1 Pound

£	s.	d.	£	s.	d.	£	s.	d.
136.	18.	6 1/4	362.	16.	8 1/2	464.	16.	4 3/4
246.	19.	9 1/2	462.	15.	9 1/4	536.	17.	9
379.	13.	8 3/4	536.	14.	7 3/4	649.	15.	8 1/2
639.	12.	6 1/2	798.	19.	6 1/2	876.	17.	10 3/4
279.	17.	10 3/4	864.	18.	10 3/4	765.	15.	11 1/4
638.	16.	11 1/2	287.	17.	8 1/2	966.	13.	8
286.	11.	9 1/4	634.	16.	11 1/4	379.	18.	9 1/2
247.	10.	8 1/4	286.	17.	9 3/4	562.	13.	7
287.	11.	10 1/2	786.	18.	6 1/2	638.	16.	8 1/4
3143.	13.	9 1/4	5022.	16.	6 3/4	5887.	7.	4 1/2
3006.	15.	3 —	4059.	19.	10 1/4	5416.	10.	11 3/4

Pence Table

d	s d	d	s d	d	s d			
12	1.0	60	5.	110	8.4		160	13.4
15	1.3	65	5.5	115	9.7		165	13.9
20	1.8	70	5.6	120	10.		170	14.2
25	2.1	75	6.3	125	10.5		175	14.7
30	2.6	80	6.8	130	10.10		180	15
35	2.11	85	7.5	135	11.3		185	15.5
40	3.4	90	7.6	140	11.8		190	15.10
45	3.9	95	7.11	145	12.1		195	16.3
50	4.2	100	8.4	150	12.6		200	16.8
55	4.7	105	8.9	155	12.11		210	17.6

Addition of Integers

Note always to stop at tens in Integers because they increase by a tenfold Proportion

£	£	Peaches
74836	480637	38426736
63407	317426	84320706
75842	648238	24137286
34609	421659	38676958
92147	342756	36429007
64283	657283	80906743
38476	471039	37627852
61517	562358	23748562
505117	3901396	364275850
430281	3420759	325849114

Numeration

Teaches to express the Value of any Number or Quantity

The Table.

C. Millions	X. Millions	Millions	C. Thousands	X. Thousands	Thousands	Hundreds	Tens	Units
9	8	7,	6	5	4,	3	2	1
1	2	3,	4	5	6,	7	8	9

	£	s
20	1	
30	1	10
40	2	
50	2	10
60	3	
70	3	10
80	4	
90	4	10
100	5	
110	5	10
120	6	

Pence Table

d	s
12	1
24	2
36	3
48	4
60	5
72	6
84	7
96	8
108	9
120	10

d	s
20	1. 8
30	2. 6
40	3. 4
50	4. 2
60	5
70	5. 10
80	6. 8
90	7. 6
100	8. 4
110	9. 2
120	10

Boodschappen Boek

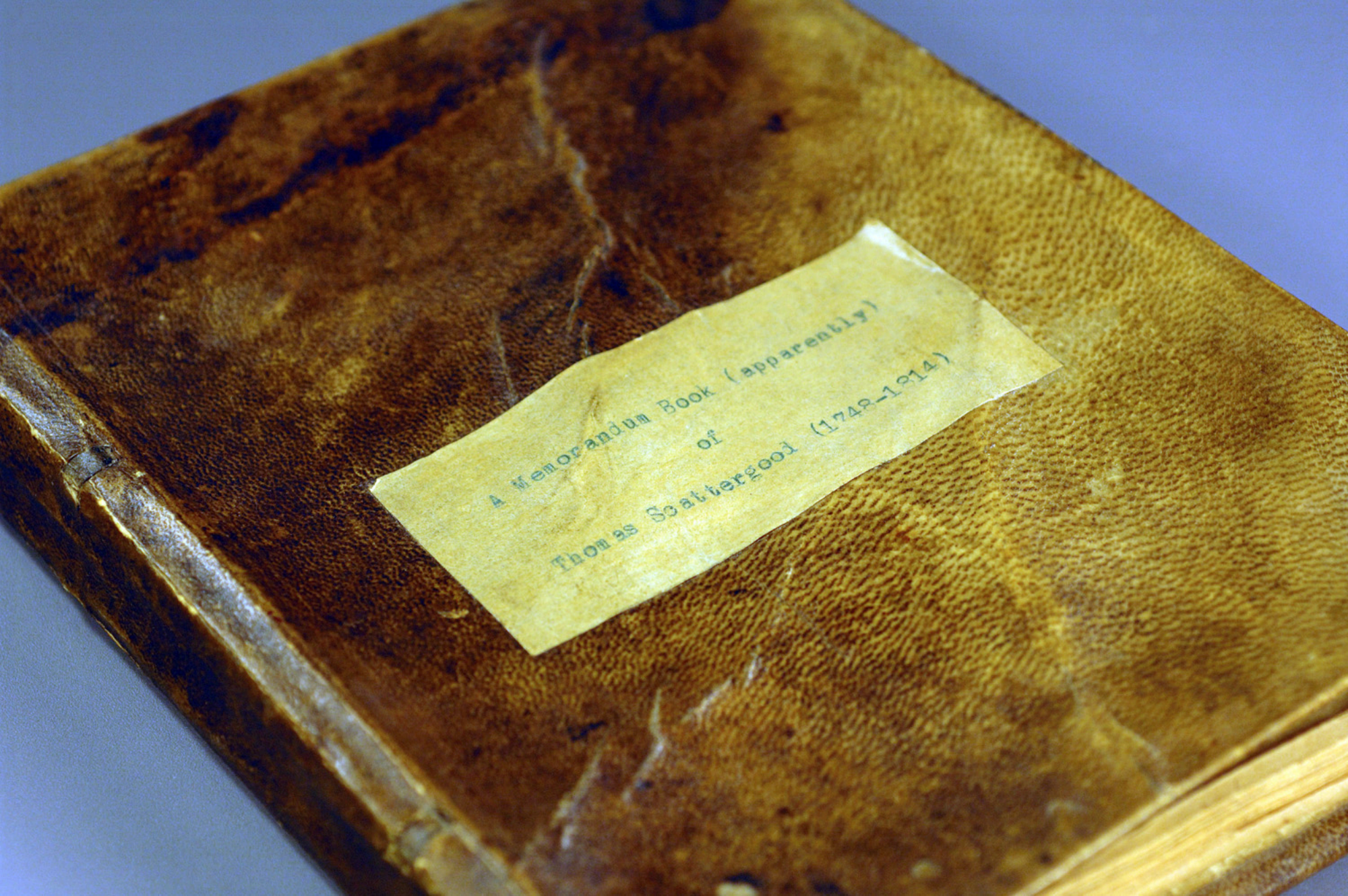
Thos Donovan

Wm Donovan
Catherine Donovan
Mary Donovan

Boodschappen Boek

van

Schuyler's Tier


A Memorandum Book (apparently)
of
Thomas Scattergood (1748-1814)